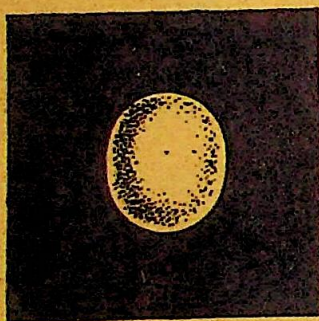


G E M THERAPY

By B. BHATTACHARYYA



FIRMA K. L. MUKHOPADHYAY
CALCUTTA

1963

GEM THERAPY

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FIRMA K. L. MUKHOPADHYAY, *Publishers,*
CALCUTTA

1963

Published by Firma K. L. Mukhopadhyay,
6/1A, Banchharam Akrur Lane. Calcutta-12.

Printed by B. K. Majumdar B. Sc.,
at the Natun Press 63/1 Surya Sen St. Calcutta-19.

First Edition 1958.
Second Revised Edition
April. 1963.

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Naihati (24 Pargs.) W. Bengal.

Price Rs. 5.00

9/6d or \$ 1.50

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PREFACE

My Publishers, Firma K. L. Mukhopadhyay gave me notice that a second edition of *Gem Therapy* was urgently needed, since the first edition of the book was well-nigh exhausted. I received the notice in the beginning of this year, but the matter was delayed for various reasons especially because several new Gem preparations had not been given a fair trial before any observation could be made on them. My pre-occupations with Teletherapy with nearly four thousand photographs coming from far and near, correspondence and interviews connected therewith left me hardly any time to look to literary pursuits or to do some creative work.

It is however a matter of the greatest satisfaction that the first edition of *Gem Therapy* is exhausted. When I wrote the book I warned the Publishers that it might not be a financial success, because the subject is outlandish and hardly there are people interested in this new system of healing. I have since then received many letters from

friends and acquaintances, in England and America, of an encouraging nature. The American public seems to be enthusiastic about this new line of research, and *Gem Therapy* is becoming quite popular in the United States.

Several of my friends in England and America have taken up Gem Therapy quite seriously, and they are preparing potencies of Gem medicines in their own way, and some of them have already got outstanding results by using potentized Gem medicines which are prepared in the same manner in which Homoeopathic remedies are potentized. I hope to see these potentized medicines prepared in England and America offered for sale in the Indian market in the near future.

In this edition I have added certain chapters in order to make the subject complete and understandable. I have this time started with the Seven Rays of the Rainbow to which we have to look for the origin of everything tangible in creation. Another Chapter has been added giving information on the use of Gems in Astrology since many friends who are practising Gem Therapy wanted to have clear information on the subject. Another Chapter

on the Seven Plexii and their connection with the human body, the cosmic colours and the gems, has been incorporated, because I consider this subject important in all systems of medicine which seek to alleviate human suffering. This time an appendix has been added giving an account of some interesting cases cured by Gem Therapy, because my friends in England are not impressed unless such information accompanies the book.

Readers will find that there is some difference between the statements made in the first edition and the second. Some of the statements may seem to be contradictory. To such readers my advice is to regard the latest statements as the best and reject the earlier statements. Widespread experiments are going on in the sphere of Gem Therapy and its allied science Teletherapy, and the latest facts gathered after long observation and experiment have to be stated, while the old facts which have been disproved have to be eliminated. It is thus a progressive science and is liable to change with experience. I want this aspect to be well understood by the readers before they open the book for perusal. Further, it may

also be noticed that the opinions expressed in Ayurvedic and Astrological works are not necessarily my own opinions.

Chapter XI which gives a statement of Diseases, their Plexii and Gem Prescriptions has been thoroughly revised in order to make it as precise and serviceable as possible. It is hoped that the readers for whom this is meant will be benefited by this carefully compiled list.

I must thank the readers of *Gem Therapy* all over the world for the warm reception accorded to this book and I must also express my gratitude to my Publishers, Firma K. L. Mukhopadhyaya for their readiness to publish such out-of-the-way books as *Gem Therapy*, and make it popular by their untiring efforts.

Finally, my grateful thanks are due to the following gentlemen for their valuable assistance in compiling this volume : To my brother Paritosh Bhattacharyya, for his ungrudging and close co-operation and for his many acts of kindness ; to Messrs. D. D. Jain, Shriram Pandeya, Salil Kumar Acharya Chowdhury and Ananda Gopal Chakravarty, for supplying a few case records for inclusion in the volume ; and to Shri P. A. Gopalan of Madras, for furnishing me with valuable material on Medical Astrology of the Hindus. For neat printing the

Natun Press deserves our congratulations.

I regret the few printing errors that have crept into the volume, but I hope these will be corrected easily even without the aid of an Errata.

The Author.

6th December, 1962.

PREFACE TO THE FIRST EDITION

Gems are being used in India as medicine from time immemorial. Ayurvedic physicians are using gem medicines in *Bhasma* (ash) form for centuries. But the general public and the man in the street could not take advantage of this divine system, because gem medicines happened to be costlier than the costliest medicines produced in Europe and America.

No one ever doubts the efficacy of gems in curing diseases of diverse nature. So far Rajas, Maharajas, Business magnates and rich people could afford this costly luxury. Burnt gems in ash form are even to-day sold by Ayurvedic pharmacists in India, but they are so costly that the poor public can ill afford to use the ashes of such gems as diamond, emerald, ruby and sapphire as curative agents.

In this book an entirely new method is given by which the curative power of gems can be extracted homœopathically without destroying the gems. Gem medicines can now be dispensed in globule form to all and sundry at ridiculously cheap prices. Not only that the gems can be used singly, but methods are also shown here for combining several gems in a mixture according to necessity.

Gems are mines of cosmic rays. These rays are, for all intents and purposes, omnipotent, omniscient and omnipresent. The cosmic rays know the disease by their omniscience, they cure by their omnipotence and they spread to all parts of the body by their omnipresence. Gems are highly curative as the experience of more than a decade has shown. The curative power of gems can be testified to by any Ayurvedic physician, modern or ancient.

Having been connected with various schools of medicine intimately, and having treated at least three lakhs of patients during the last forty years, I have come to this inescapable conclusion that all the therapies in existence are defective. They do not reach the very root of the problem of the origination and eradication of disease.

The cosmic rays are at the bottom of disease and the cosmic rays are the only forces capable of curing that disease. Cosmic colour hunger produces the disease. When that hunger is appeased by gems radiating different colours the disease leaves the body.

Gem Therapy should have a place of honour amongst the numerous medical systems of the world. To the sick and disease-conscious

men and women of modern days, I would strongly recommend Gem Therapy.

With the deepest gratitude I acknowledge here my indebtedness to Dr. Roland Hunt, the author of the admirable work : *Seven Keys to Colour Healing* which is referred to extensively in the second chapter of this book to show the connection that exists between cosmic colours and diseases.

To my friend, Dr. Len Allan of England, I am indebted for the gift of this rare book on Chromo-Therapy by Dr. Hunt from his own collection.

I am also thankful to my friend Shri Salil Kumar Acharya Chowdhury for closely co-operating with me in my researches for several years past.

Lastly, I have to express my heartfelt thanks to Shri K.L. Mukhopadhyay for accepting *Gem Therapy* for publication. Mr. Mukhopadhyay is a genuine friend of authors in distress like myself. All my good wishes go to him along with this book.

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6th December 1957.

CHAPTER I

SEVEN RAYS OF THE RAINBOW

Mankind all over the world have been witnessing the weird phenomenon of the Rainbow on the cloud throughout the ages, but it is doubtful whether all could grasp the true significance of this marvellous spectacle or its usefulness in life, or its philosophy. The Rainbow comes and goes suddenly leaving no mark behind. The Rainbow is transitory in nature, but when it is seen, it is always the same, composed of the seven most brilliant colours, known in modern science as VIBGYOR rays or the seven colours of the spectrum, consisting of the colours, Violet, Indigo, Blue, Green, Yellow, Orange and Red.

In the Holy Bible (*Genesis*, IX.13) it is said about the Rainbow: "I do set my bow in the cloud and it shall be for a token of a covenant between Me and the earth". In the same chapter (IX.16) it is further said: "And the bow shall be in the cloud: and I will look upon it that I may

remember the everlasting covenant between God and every living creature of all flesh that is upon the earth”.

These are mighty words. By the will of God the Rainbow becomes visible on the cloud and it is one of the most significant symbols for the whole world because the Rainbow forms the covenant between God and Earth with all its contents. The Rainbow is composed of seven rays and thus the seven rays are at the bottom of the Lord of the Universe and the Universe itself with all its tangible and intangible contents. The Holy Bible seems to indicate that God himself and the cosmos are composed of these seven rays. These seven rays are the primaeval formative forces of nature which by their combinations and separations condense themselves into tangible forms. How these rays become tangible may be illustrated with an example. On a blue sky when a patch of cloud appears, it may be examined through a prism, and it will be seen that the colour of the cloud is predominately Orange. The visible cloud, therefore, is nothing but condensation of Orange colour of the Rainbow. Likewise, water also will show the same Orange colour.

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In the Kurma Purana there is an interesting passage relating to the seven colours of the Rainbow. It is said in the Kurma Purana while describing the Bhuvanakosa or the Matrix of the Universe :

Evamesa Mahadevo Devadevah Pitamahah
Karoti niyatam kalam Kalatma

hyaisvari tanuh.

Tasya ye rasmayo viprah sarvaloka-
pradipakah

Tesam sresthah punah saptarasmayo
grahayonayah.

“In this manner the Great Lord, the Lord of all Lords, the Universal Grandfather, always creates Time, He being of the Essence of Time, with a body endowed with all conceivable powers”.

“The rays that compose His body, are omnipresent, and illumine the limitless worlds in the Universe, and among them seven are the best and the highest because they form the matrices of the Seven Planets”.

(Kurma Purana, chapter 43, v. 1-2)

The statement of Kurma Purana above referred to makes it evident that the substratum of the Universe consists of the seven principal rays which are the chief amongst the myriads of rays forming the body of

the Universe and its Lord. These rays represent the body of the Lord which is identical with the Universe, and are endowed with the same powers of the Lord, that is to say, the three qualities of Omniscience, Omnipotence and Omnipresence. The rays do the work of creation, maintenance and destruction of the Universe as the Cosmic Mind wills and as Time is mature.

The statement of the Holy Bible gets a confirmation from the Kurma Purana and it is now possible to understand why the Rainbow is the covenant between God and Earth. It should be understood, therefore, that every tangible thing is made up of rays and radiations ; it is created by rays, maintained by rays and ultimately destroyed by rays. All Names and Forms have their origin in the seven rays of the Rainbow. The Rainbow, therefore, has the greatest significance for this mortal world.

It is said in the Upanishads that this world of Names and Forms may be compared to an inverted Asvattha tree with the root above and branches below. This statement seems to indicate that all Names and Forms have their origin in the Cosmic Light Ocean and that their roots are always being nourished.

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shed by the cosmic light. So long as it is able to receive nourishment it is able to exist. No sooner the roots get dry the nourishment ceases, and the tangible thing is supposed to go out of existence.

The seven rays of the Rainbow are said to be omnipresent, that is to say, they are present everywhere. But we cannot see these colours with our eyes unaided. But it is certain that the whole Universe with its mobile and immobile contents are enveloped in the seven rays, but they move in a dimension with which our eyes are not in tune. But when a triangular and colourless glass, called the PRISM is held before the eyes, the cosmic colours reveal themselves; the prism brings our vision in tune with the dimension in which the cosmic colours of the Rainbow move. If a prism is applied to the eyes and through it the surrounding world is seen carefully it will be discovered that there is nothing in the world that is not enveloped in the seven rays of the Rainbow.

All creation is the body of the Lord which is made up of rays and radiations. Every new creation likewise forms the body of the Lord and must be enveloped by the seven colours of the Rainbow, because every

Name and Form has its root in the great cosmic light reservoir. If some one is asked to draw a line on a piece of white paper it will be a new creation, and if at the time the line is seen through a prism the line will be shown as covered by the seven cosmic rays. The same principle applies to all new creations made by men or gods.

All men, animals, trees, rivers, mountains and the like are also enveloped in the seven colours of the Rainbow, and this can be seen through a prism. It is thus possible to realise that every little thing we have in this world is in direct and mighty embrace of the Lord the creator of the Universe. This is called Omnipresence.

- As has been said already we have to look for the origin of everything to the cosmic colours, including even the sun, moon and the other planets. It is said in the Kurma Purana that the seven principal cosmic colours are the matrices of the seven planets, that is to say, the seven planets are to be conceived as condensations of the seven different colours of the Rainbow. Among the planets originating from the cosmic colours of the Rainbow, the Sun is the condensed form of the Red colour, Moon of Orange, Mars of Yellow,

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Mercury of Green, Jupiter of Blue, Venus of Indigo and Saturn is the condensed form of Violet colour. This is how the origin of the seven planets is to be conceived according to a definite statement of the Kurma Purana already referred to.

Like the Planets, the planetary gems are also to be conceived as condensations of the seven colours of the Rainbow. Thus Ruby is a Red colour concentrate, Pearl is a concentrate of Orange, Coral of Yellow, Emerald of Green, Moonstone or Pusparaga of Blue, Diamond of Indigo, and Sapphire of Violet cosmic colour. Although these colours are not apparent to the ordinary eye, their true cosmic colours will reveal themselves when a prism is applied to the eyes, and the gems are examined carefully with its help. The gems are inexhaustible mines of cosmic colour and they can release torrents of coloured rays when rotated on an electric motor.

The Pancha Mahabhutas (Five Great Elements) are nothing but condensations of cosmic colours of the Rainbow. The Five Great Elements are known as Earth, Water, Fire, Air and Ether. Earth is a condensation of the Rainbow colour Green, water of Orange and Indigo. Fire of Red and

Yellow, Air of Violet while Ether is the condensed form of Blue. The connection between the Five Mahabhutas and planets is very clearly shown in astrological works, especially in the Brihajjataka of Varaha Mihira who is regarded as the highest and the most ancient authority on the subject, and who is supposed to have flourished circa 400 A. D.

The five Tanmatras (subtle substances) of the Samkhya System of Philosophy likewise have their origin in the seven colours of the Rainbow. Thus Sight is caused by the Red cosmic colour, Smell by Green, Touch by violet, Sound by Blue, and Taste by Orange. Besides these five colours bodily heat is caused by Yellow, and Indigo maintains bodily cold. If the sense-organs through which these Tanmatras manifest themselves are examined with a prism very carefully it will be seen that the Rainbow colours show themselves on the respective sense-organs.

The sense-organs are also related to the seven colours of the Rainbow. The sense-organs are the seats of the five Tanmatras and, therefore, of the cosmic colours residing therein. Thus the eyes when examined with a prism will show the Red cosmic colour,

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the skin will reveal the existence of Violet, the nose-tip will show Green, the tongue will reveal Orange, and the cavities including the ears will show the Blue cosmic colour. It is due to the presence of the respective cosmic colours on the different sense-organs that we get different sensations of Touch, Smell, Taste, Sight and Sound. Red contributes Sight only, and therefore the eyes cannot comprehend smell, taste, etc. The nose tip being Green is able to comprehend Smell only but it does not enable the nose to have sight or touch. Likewise the other Tanmatras are to be understood.

The five primaeval Vayus are known as Prana, Apana, Samana, Udana and Vyana. Their origin also is in the seven colours of the Rainbow. Prana Vayu originates from the Earth element and therefore from the Rainbow colour Green. Apana Vayu originates from the water principle and therefore from the cosmic colours Orange and Indigo. The Samana Vayu originates from the element of Fire and therefore from the cosmic colours Yellow and Red. The Udana Vayu originates from the element of Air and therefore from the cosmic colour Violet; while the last Vyana Vayu springs from the element

of Ether and therefore from the Rainbow colour Blue.

The Tridosha of Ayurveda has also its origin in the seven colours of the Rainbow. In Ayurveda Vayu (Air) is a combination of Air and Ether elements, and it therefore originates from the cosmic colours Blue and Violet. Pitta (fire) likewise originates from the element of Fire and therefore from the cosmic colours Red and Yellow. Kapha according to Ayurveda is a combination of the elements of Water and Earth, and thus Kapha is the result of the cosmic colours Orange, Indigo and Green, out of which Green, the colour of Earth, is said to be the coldest of all cosmic forces.

The seven cosmic colours generally belong to two classes, hot and cold. All male planets and their cosmic colours are hot in nature, while all female planets and their cosmic colours are cold cosmic forces. The male planets are Sun, Mars and Jupiter and their colours Red, Yellow and Blue are the hot forces of nature. The female planets are Moon, Mercury, Venus and Saturn and their cosmic colours Orange, Green, Indigo and Violet are the cold forces of nature.

The above discussion which can be pro-

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longed at will broadly shows the importance of the Rainbow in our daily life, but it is a matter of regret that practically no importance has been given to this all-important Symbol of God Almighty either by scientists or by philosophers. The seven cosmic colours of the Rainbow are of the utmost practical value to all mankind, and it can be proved both by observation and experiment.

The hot and cold forces of nature are there in the seven colours of the Rainbow, and it is desirable that we should be able to generate these colours artificially and transmit them to afflicted persons in order to make them well. When there is high fever, for instance, the patient becomes hungry of cold, and if at that time cold forces can be radiated to him or administered to him in the form of medicines, the hunger will cease and he will be well. Like everything else in the world fever also has its origin in the seven colours of the Rainbow and its antidote is to be sought for among the same cosmic colours, because whenever there is a manifestation it must be in essence a condensation of cosmic colours. The hot cosmic colours will produce heat, while the cold

cosmic colours will counteract that heat. When both heat and cold are to be counteracted as in Sannipata (simultaneous derangement of the three Doshas) all the seven colours if not nine must be exhibited.

The question arises as to how to find out where the cosmic colours are to be found in abundance, so that they may be under the control of human beings. The storehouse of cosmic colours is in the planetary and other gems. The gems are mines of cosmic rays, and they can supply the needed cosmic colour perennially.

The gems can be made to yield their valuable colour contents in various ways. They can be burnt and turned into ashes (*Bhasmas*), and in this form can be administered to patients. Secondly, the gems may be kept in alcohol for seven days and the power released by the gems will be absorbed in the alcohol which will then turn into powerful gem medicines.

There is another way in which gems can be made to yield their valuable colour contents for the purpose of distant healing. A silver disc set with the desired gems may be prepared. The size may be three to four inches in diameter. This disc may be fitted

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to a small electric motor, and switched into action. As the motor whirls with a speed of say 1300 to 1400 RPM the gems yield their colour. Any photograph of a diseased or healthy person kept before the radiating motor will at once receive the vibrations.

It is the nature of the seven colours of the Rainbow to travel with speed to any desired distance immediately they are generated. They recognise the objects kept before them and instantly travel towards them and envelop them with the rays. This applies to photographs of persons and their owners, and those of trees and plantations. That the rays actually travel to the owners can be demonstrated with the help of a prism. These small gems release torrents of cosmic colours and one gem disc can serve hundreds of photographs of patients.

There can be no disease beyond Vayu, Pitta and Kapha and their various combinations. The cosmic colours cover all of them singly and in combination. If a person is heated cold vibrations should be given, and if he is cold hot vibrations would be required. If it is a Tridosha disease like Cancer, Paralysis etc. all the seven colours have to be exhibited. It looks fantastic at the present mo-

ment to think that a person can be cured without medicine, without personal attendance and without high fees, only by invisible vibrations caused by the rotation of gems on a radiating motor. Experience of the last twelve years has convinced the present writer of the efficacy of this new system of Teletherapy, and it is being largely availed of by people afflicted with incurable diseases. On this subject a book is published already and, therefore, it is not necessary to go into further details. Those who are interested may consult "*The Science of Cosmic Ray Therapy* published by Messrs. Good Companions, Baroda.

Before closing this brief account it is proposed to cite a few concrete examples. A distinguished lady in New York was suffering from multiple complaints including headache, vomiting, obesity and low blood pressure. The patient came as usual, after she had tried many doctors and failed. The photograph was placed in the cabinet radiating all the seven colours of the Rainbow with the addition of Rahu and Ketu gems, and a card with her name was placed in the cabinet radiating Blue colour from a set of Pusparaga gems. Radiation was given for four hours

a day. Within three weeke it was reported that her headache and vomitting ceased. Two months after, the patient reported reduction in weight by sixteen pounds, although she had tried long and hard to reduce the fat without success, Three months after, news was received that her blood pressure had become normal for the first time in her life. This case clearly shows that the invisible vibrations of gems can do much greater service than medicines, doctors and diet.

Sceptics who are not acquainted with the tremendous power of the seven colours of the Rainbow are apt to attribute this cure to mere chance or magic. That Teletherapy is a perfectly scientific method of treatment will be illustrated with another example. A businessman of Calcutta started bleeding from the intestines, and it continued for several days. Many drugs were administered, and many photographs were taken, but the bleeding never stopped and continued for a month when the household became alarmed. At the suggestion of a friend two photos were sent for radiation treatment. Magnēt Dowsing showed that there was excessive heat. One photo was placed in the Orange cabinet and the other was placed in the cabinet

radiating the Nine Gems and radiation of these was given at the rate of four hours a day. On the first day the expression of the patient became brighter and there was slight amelioration. On the second day blood stopped altogether, and the patient felt that some energy was coming to him from some unknown source, clearly indicating the effect of radiation.

It is possible to cite hundreds of cases of this nature, but it is not the object of the present discussion to turn sceptics into believers. My sole object is to present a new, sublime and practical subject before the readers of Gem Therapy. The most powerful cosmic rays are freely floating around, for us to know, to comprehend, to understand, to grasp and to harness them for the eternal benefit to mankind. Those who understand will make use of this great reservoir of power, but those who do not understand even when explained will take several incarnations before they are able to know the significance of the great and divine symbol, the Rainbow, and its importance in all departments of life. New studies on the Rainbow will open up a new vista of research which will engage scholars, scientists

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and philosophers for centuries to come for the incalculable benefit of mankind.

The origin of gems has to be sought in the seven colours of the Rainbow from which they derive not only their colour but also their wonderful and mysterious healing properties.

CHAPTER II

NATURE AND POWER OF GEMS

Gems are well-known as precious stones and they are eagerly sought by wealthy men. Gems are considered by them as concentrated wealth, and these are treated as such. On the other hand, in the opinion of wise men: "There are only three gems in the world, namely, water, food and wise saying. Only the fools think the stone chips as gems."

Gems are verily bits of stones of different quality and colour. Some are costly, some are cheap, some are rich in lustre, some are lustreless, some are of brilliant colours, some are colourless, some are beneficial some are harmful, some are attractive, some are repulsive, some are of one colour while others are of variegated colours.

Some of the popular and well-known gems are: Crystal, Cat's Eye, Garnet, Amethyst, Bloodstone, Moonstone, Emerald, Agate, Pearl, Ruby, Sardonyx or Onyx, Sapphire, Alexandra, Opal, Topaz, Turquoise

Diamond, Aquamarine, and others, too numerous to mention.

Gems are being used by men from time immemorial. Mostly gems are used for increasing wealth and longevity, for power and popularity, and for averting diseases and misfortunes. Kings in Ancient India were advised to collect the very best gems to protect themselves against emergencies. In astrology, people struck with misfortune are advised to wear different kinds of gems in order to counteract the effect of malefic planets. There are references to gems and their power in early works on astrology in Sanskrit right from the time of Varaha-Mihira (circa A.D. 400). The oldest Purana, namely, the Visnu-Purana (c. 2nd Century B.C.) makes elaborate observations on the origin and power of gems. Even to this day greedy people wear gems for increasing their wealth, and the diseased wear them for relief of their suffering.

There is, however, another aspect of gems which should not be taken lightly. Many of the gems can be used as medicine, and in Ayurvedic works of India methods have been described for their use as medicine. There are elaborate processes for burning the gems and to reduce them to ashes before adminis-

tration to patients suffering from various simple and serious diseases.

The gems taken out of the grave of Tutan-khamen, the Great Pharaoh of Egypt, played a havoc with all those who discovered the grave and exploited it. This story is fairly well-known, and there will be people who may doubt whether the gems or the curse engraved in the grave was responsible for the misfortunes suffered by Lord Carnarvon and his party.

But there are cases to show the great power inherent in gems particularly with reference to health. One such case came prominently to the notice of the present writer years ago, and it is worthwhile to recall the case here to illustrate the mischievous power that was exhibited by a simple Ruby.

One Mr. Joshi, a jeweller of Bombay, was advised by his friends to wear a Ruby to increase his business. These friends were not conversant with the laws of astrology or powers of gems but gave their inexpert advice without caring for consequences.

Mr. Joshi selected a powerful Ruby of bright crimson colour, heavy in weight and full of lustre and brilliance, made a golden ring and started wearing it. It was faultless. For the first three months nothing happened. But

at the end of this period one day he developed very high temperature (106 degrees). As usual, doctors were called in, some strong pills were given to reduce the temperature, and immediatly afterwards there was a collapse with profuse perspiration, and the patient became unconscious and pulseless. When stimulants were administered, the patient regained consciousness, but discovered that his lower limbs were paralyzed and he could not move.

Then started a series of treatments with stimulants, tonics, rays, electric charges and shocks, but nothing could help him. His business was sold off and all thought that it was the end of his career. For nearly two years he remained paralyzed with distinct paraplegia and was having constant temperature. He became weak and emaciated.

He decided to give a trial to Homoeopathy. He was given some effective medicines to bring back the suppressed fever. His temperature began rising, and rose to the maximum of 104 degrees. As the temperature reached the maximum point, paralyzed limbs became light and free one after another, and in about a week he was able to sit up and even move about slowly in the room. But his temperature persisted.

This temperature defied treatment with anti-febrile medicines. He had to be examined carefully once again. It was only then that we could discover that the patient was wearing a powerful Ruby ring on his finger. Mr. Joshi was asked to produce his horoscope which was readily brought. According to astrology, a Ruby can be worn if in the original horoscope the Sun is weak. But his horoscope showed a powerful Sun in the 11th House in Leo with Libra ascendant. When the Sun is weak in the horoscope usually cosmic Red colour from Nature cannot be absorbed. A Ruby is worn in order to draw solar heat from the atmosphere. But as the Sun here is in Leo, his own house, he is strong ; and as he is in the 11th house his position is also quite strong. In fact the patient had no justification for wearing the Ruby ring.

The patient was asked to remove the ring from his person and from the house he was occupying. No medicine was given in order to see whether the Ruby was the cause of constant temperature. All were wonderstruck to find that his two-year old temperature vanished within 24 hours. As the Ruby was not there to impart heat to the organism the old temperature could not be sustained, and the fever was

off. For ten years thereafter he had no temperature and his health became so robust that it was difficult to recognize him as the same old Mr. Joshi.

The case made an indelible impression on the mind that the gems have wonderful properties and powers both for good and for evil. It further showed the necessity that the gems should be handled with care and precision, and that their powers could and should be utilized for human good. It is a matter of great satisfaction that by this *Gem Therapy* a great volume of cosmic power could be brought into harness for the alleviation of human suffering. May this Divine Therapy last long !

The Gem Therapy will be one among the many therapies now current in the world, and it should claim its rightful place amongst the healing systems of the world.

CHAPTER III

GEMS ARE MINES OF COSMIC RAYS

The seven principal gems are the inexhaustible mines of the seven cosmic rays constituting the cosmos or the universe. These seven rays are seen on the Rainbow in a regular order, which is a constant reminder to men of the world that the rays are at the bottom of the universe, and it is not possible to go any further to seek its cause. The cosmic rays issue out of the radiant body of the Highest Lord, the Creative Principle of the universe, and are like Him, omniscient, omnipotent and omnipresent, transcending all limits.

All tangible things in their ultimate state are nothing but condensation of these seven rays with which the first Cosmic Principle creates, maintains and destroys the universe with all its mobile and immobile contents. The *Kurma Purana* of the Hindus declares that even the seven planets are condensations of the seven cosmic rays, and that the seven cosmic rays are constantly supplying them with nourishment.

Like the planets their sacred gems are

nothing else but condensations of the seven cosmic rays. There are several reasons for employing them for curative purposes and for human good. First of all, the gems show pure colours and single colours in abundance, and they are not of mixed colours as we see in things all around. Secondly, the gems are exceedingly brilliant showing their rich content of rays. Thirdly, the gems readily discharge their rich rays when thrown in alcohol, rectified spirit or water, without showing any sign of exhaustion. The gems seem to be perennial sources of cosmic rays and rarely need change.

Each gem has its own individual colour which may seem different from the actual cosmic ray contained in it. It is therefore necessary that these gems should be repeatedly and carefully examined through a prism in order to ascertain their true cosmic colour. A Moonstone appears glassy white but when it is seen through a prism, its effulgence appears to be blue. The Moonstone thus is a mine of Blue cosmic rays.

The Diamond likewise appears to be glassy white to the ordinary eye, but when it is examined through a prism appears to be a shade bluer than Moonstone. The Diamond

therefore is a mine of Indigo cosmic rays. Similarly, a Pearl is to the ordinary eye shining miky white but under a prism it is Orange in colour. The Pearl therefore is a mine of Orange cosmic rays.

As the gems release cosmic rays of different colours it is necessary to indicate here the nature of the rays contained in them, and describe their characteristics and qualities as briefly as possible. Unless these qualities are known it will not be possible to employ them with knowledge and precision to produce good effect against the many diseases from which humanity suffers.

It should be known, for instance, that the gem Ruby releases Red cosmic rays, Pearl releases Orange cosmic rays, the Coral sends out Yellow cosmic rays, the Emerald contains Green cosmic rays, the Moonstone is the repository of Blue cosmic rays, the Diamond has the Indigo cosmic rays, while the Sapphire is a mine of Violet cosmic rays.

Let us now take up the gems and their cosmic rays one after another and briefly state their nature and quality.

1. RUBY (Red Cosmic Ray)

The Ruby being hot releases hot waves

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in the form of Red cosmic rays which are capable of curing diseases arising out of cold and where the discharges are cold and thin. In Nature, Red rays have power over moisture and they dry up leaves on the trees and impart burning power to the dead leaves and wood. The Red cosmic colour is connected with the planet Sun who represents the Soul in the human body, and has special rulership over the whole of the Bone system on which the power of the body rests. The prism shows the Ruby to be crimson Red in colour, and therefore, the Ruby is a Red ray concentrate.

According to Roland Hunt, the author of *Seven Keys to Colour Healing*, Red rays are most suitable for subjects prone to diseases such as "Ailments of the Bloodstream, Anaemia, Physical Debility and Lassitude, Colds, Circulatory Deficiencies, Moronic cases, etc." Red rays have been found suitable in impending collapse without pulse and with profuse perspiration and cold body. Idiots and Imbeciles have been very well impressed by Red cosmic rays.

2. PEARL (Orange Cosmic Ray)

The Pearl, being cold, releases cold waves

of Orange colour which are capable of curing diseases arising out of heat and hot rays in heat diseases. The rays issuing out of pearls belong to the element of Water and have connection with the thin secretions of the human body and its Blood system. When heat is required to be counteracted Pearl rays may be used with confidence. If blood, tissues of flesh, fat, bones etc. require moisture, Pearl rays can be used. The Orange colour of the Pearl connects it with the pleasant planet Moon. Moon represents the whole of the human Body even as the Sun represents the Soul. Moon moreover presides over the heart and circulation of blood. Moon has great influence on the mind. Lunacy is supposed to be caused by a malefic Moon or when Moon is badly aspected in transit. Under the prism the Pearl shows the Orange colour, and therefore, it is a mine of Orange cosmic rays.

According to Roland Hunt, the author of *Seven Keys to Colour Healing*, Orange colour is suitable for the following diseases. "Chronic Asthma, Phlegmatic fevers, Bronchitis, Wet Cough, Gout, Chronic Rheumatism, Inflammation of Kidneys, Gall Stones, Prolapsus, Cessation of Menstruation in Females. Mental Debility, Cholera and other diseases." Orange

rays have given good result in insanity of the young, fevers, bleedings, and diseases of that kind.

3. CORAL (Yellow Cosmic Ray)

The Coral of Yellow colour releases hot rays which dry up thick lymphs of the human body. In Rheumatism thick lymphs are deposited in the Flesh system, and these produce irritation and aching which are ameliorated by the hot rays of Coral. The Coral and its Yellow colour are associated with the martial planet Mars. Yellow nourishes the Marrow system, even as the planet Mars rules the Marrows. Weak Marrows show remarkable impatience. The head and the genitals also come under the influence of Mars and therefore of Yellow cosmic rays. Although Coral looks reddish to the ordinary eye, it is nevertheless Yellow under the prism. The Coral therefore is a mine of Yellow rays.

According to Roland Hunt, the author of *Seven Keys to Colour Healing*, Yellow rays are necessary for subjects prone to diseases such as "Stomach Troubles, Indigestion and a variety of complaints related thereto, Constipation, Flatulence, Liver Troubles, Diabetes, Blind Piles, Eczema, Skin Troubles, Leprosy

and Nervous Exhaustion." Yellow rays can remove extreme forms of Mental Depression.

4. EMERALD (Green Cosmic Ray)

The Emerald releases cold rays of Green colour. The colour of the Earth element is green and is cold in character. Therefore green is a positive force with power of integration. In the human body the Earth element is represented by the heavy viscera and materials such as Bone, Flesh, Liver, Spleen, Kidneys, Intestines and the rest. These heavy substances of the body come under the sway of the green colour released by the Emerald, and their health in a large measure depends upon cosmic green. When supply of this green from Nature becomes deficient Green hunger arises which is satisfied by the green rays of the Emerald. The Emerald and its green colour are connected with the fickle planet Mercury. Under a prism the Emerald is shown to be green in colour, and thus Emerald is a Green cosmic ray concentrate.

According to Roland Hunt, the author of *Seven Keys to Colour Healing*, Green rays are necessary for the following complaints "Heart Troubles, Blood Pressure, Ulcers, Cancer, Headache, Neuralgia, Influenza, Syphillis, Ery-

sipelas, etc. Green rays have been found to be curative in asthma, burnt skin, injuries, ulcers, skin disease and high blood pressure. Green has a distinct fattening effect.

5. MOONSTONE (Blue Cosmic Ray)

The Moonstone, Crystal and Topaz belong to the same colour group. When viewed through a prism they all exhibit the light blue colour of the sky. This group of stones is therefore blue ray concentrates. Blue colour belongs to the Akasha (Space) principle which imparts life force to the whole mobile and immobile creation. Thus Moonstone or Crystal is a life-giver. The Moonstone and its blue colour have connection with the benign planet Jupiter who presides over the life principle in all human beings and all other breathing animals. Jupiter resides in the Fat system and has sway over all glands in the body. All empty spaces in the body come under the influence of Jupiter with his blue rays. Empty spaces in the body produce sound which is the quality of Akasha where life force resides. The Fat system and the glands receive their nourishment from cosmic Blue.

According to Roland Hunt, the author of

Seven Keys to Colour Healing, Blue rays are necessary in the following diseases: "All Throat Troubles, Laryngitis, Goitre, Sore-Throat, Hoarseness, Fevers like Scarlet Fever and Typhoid Fever, Cholera, Bubonic Plague, Smallpox, Chicken-pox, Measles, Apathae, Apoplexy, Hysteria, Epilepsy, Palpitation, Spasms, Acute Rheumatism, Vomitting, Purg-ing, Thirst, Dysentery, Diarrhoea, Jaundice, Billiousness, Colic, Inflamed Bowels, Inflamed Eyes, Stings, Itches, Toothache, Headache, Nervous Disorders, Insomnia, Painful Mens-truation, Shock, etc." Blue rays have cured Whooping cough and Tonsilitis.

6. DIAMOND (Indigo Cosmic Ray)

When viewed through a prism the Diamond appears to be Indigo-blue in colour, Diamond thus is an Indigo colour concerntrate. In the human body Indigo represents all thick lymphs including thick cough and mucous, thick secre-tions, even pus and other adhesive matter, and sperm. Indigo belongs to the benign planet Venus. Indigo colour as well as the Diamond belong to the Water principle and they are both cold and positive in nature. Indian medical books are of opinion that Diamond contains all the six tastes : Sweet, Sour, Saline, Pungent,

Bitter and Astringent. By virtue of this quality Diamond should be regarded as a good medicine for all sorts of difficult diseases arising out of the simultaneous derangement of the three Tridosha elements - Vayu (air), Pitta (fire) and Kapha (water).

According to Roland Hunt, the author of *Seven Keys to Colour Healing*, Indigo rays are good for the following diseases : "Eye Troubles, Ear and Nose complains, Facial Paralysis, all diseases of the Lungs, Pneumonia, Bronchitis, Bronchial Croup, Whooping Cough, Asthma, Pthisis, Dyspepsia, Creeping Palsy, Infantile Convulsions, Delirium Tremens, Obsession and other forms of Insanthy." Indigo rays have cured Leucoderma, Appendicitis, and Purulent Tonsils.

7. SAPPHIRE (Violet Cosmic Ray)

Sapphire shows the Violet colour when viewed through a prism. Sapphire is thus a Violet ray concentrate. The planet connected with Sapphire is the Mighty Saturn, the dispenser of misery and the Breaker of Pride. Violet is the colour of the Air element, and in storms the surrounding landscape becomes predominantly violet in colour. Saturn rules over the whole of the Nervous system and

his violet colour satisfies the nerve hunger. The colour of human skin is violet and thus Sapphire with its violet colour can nourish the skin and cure skin diseases. Very chronic Leucoderma cases have been cured by Sapphire and its violet rays.

According to Roland Hunt Violet rays are good for the following diseases : Nervous and Mental Disorders, Neurosis, Neuralgia, Sciatica, Diseases of the Scalp, Epilepsy, Cerebro-Spinal Meningitis, Concussion, Cramps, Rheumatism, Tumours, Kidney and Bladder weaknesses." The author adds that "Violet animates and cleanses the venous blood." Violet rays have cured easily and successfully all forms of acute nerve pains in any part of the body, rheumatic pains, ulcers on the skin and flesh, and various other chronic skin diseases including Leucoderma.

CHAPTER IV

GEMS AND THE RAINBOW

Swami Shivananda has rightly said that there is only One God : The Omniscient, Omnipotent and Omnipresent God. His indescribable frame-work, limitless as the universe, is made up of rays and radiations. These rays are endowed with the same quality and powers as God Himself. The First Cosmic Principle whom we call God, Brahman or Sunya, is present everywhere in the form of rays and radiations. A simple prism will demonstrate this fact to any one who wishes to investigate. There is nothing tangible in the world which is not made up of rays or is without colour. In fact, the seven colours are the lieutenants of the Creator, and they create, preserve or destroy with their omniscience, omnipotence and omnipresence. These are the Cosmic Rays.

The gems are tangible things ; they are nothing but condensations of rays and radiations. The seven principal rays constituting the body of the Radiant One, such as is seen in the

Rainbow, are separately and individually condensed in the seven principal gems. The gems are, therefore, perennial sources of cosmic rays. Unless completely burnt and destroyed they will never cease to radiate cosmic rays wherever they may be stored or whenever used as rings, or talismans, or as medicine in static and dynamic form.

Thus the gems are inexhaustible store-houses of cosmic rays. The number of colours seen in the Rainbow are seven. In modern science these seven cosmic colours are known by the word VIBGYOR, that is to say, Violet, Indigo, Blue, Green, Yellow, Orange and Red, with the initial letter of each of the seven colours. These cosmic colours are condensed in gems. It is possible to make use of these stored cosmic rays for the purpose of medicine which is likely to be of great service to humanity.

The gem Sapphire is the store-house of Violet rays, the Diamond of Indigo, the Moonstone of Blue, the Emerald of Green, the Coral of Yellow, the Pearl of Orange, and the Ruby of Red cosmic rays. This short treatise will show how these coloured rays can be converted into powerful medicines against a variety of diseases,

As human beings, we are entirely dependent on the seven cosmic rays. Without these we shall have no body, no sense-organ, no faculty, not even cells and tissues. Each and every cell in our bodies, like all other tangible things, is composed of the seven rays of the Rainbow. If other colours are there in their composition, it is not possible either to discover them or to show them to others.

All tangible things are composed of seven cosmic rays, and this will be evident to any one who wishes to investigate this fact honestly with a prism. For example, a newspaper will show millions of letters in printed form. If each letter is examined through a prism, it will be found that there are seven cosmic colours in its composition. If a phial of globules, medicated or non-medicated, is examined with a prism, it will be seen that each globule has in its composition all the seven cosmic colours. Thus there is nothing in the world which is not composed of the seven cosmic rays.

The human body is composed of cells and groups of cells. Each cell has in its composition the seven cosmic rays. The state of equilibrium of these cosmic rays in the

cell keeps it healthy, and as a result the body also remains healthy. But it is very difficult to keep and preserve the equilibrium of these seven cosmic rays of the cells and groups of cells. The rays are constantly adjusting and readjusting themselves according to internal and external circumstances and necessities. Thus by the interaction of outward and inward forces the equilibrium of the rays in the cells and groups of cells is disturbed, and the rays readily get out of order. For this our bad habits are no less responsible.

But the human body is so constituted that if one ray only is out of order, no disease will manifest itself. When two are disturbed, even then there will be no visible disease. But when three or four rays are disturbed and remain in that disturbed state for a long time, diseases invade the body, sometimes leading to serious consequences. But when seven colours are affected, very dangerous and incurable diseases show themselves in the body and they are mostly fatal or incurable. Consumption, Diabetes, Paralysis, Poliomyelitis, Leukæmia and such diseases belong to this category. Any amount of research will not be able to find a magic

remedy for these diseases, because the cosmic rays with which our bodies are built are all out of equilibrium leading to the disintegration of the body and death.

The coloured rays in the cells and tissues, however, can be strengthened slowly with colour vibrations and colour remedies, but alas! the method is either not known or neglected. Those fortunate people who practise or take recourse to Colour Healing are very near the cosmic laws of cause and effect, and can be said to be scientific in the true sense of the term.

Even under desperate circumstances health of the cells and tissues can be restored to a degree if it is understood and realised that the deficiency of the coloured cosmic rays is at the root of the disease, and not the germs, bacilli, and bacteria, nor the virus invisible. Once the true cause of a disease is known, its eradication is a simple affair. If these cosmic rays constituting the cells become weak, they can be made strong by medicines which have the power to make them strong, but not by any other means. Rays produce Disease and the Rays cure.

Gem Therapy is designed exactly to serve this purpose. Gems are repositories of cos-

mic rays of different kinds and by employing them judiciously, cosmic rays in the human body can be strengthened, and thus the backbone of the disease can be broken. For example, Neuritis is a nerve complaint. It is frightfully painful. In Gem Therapy it is due to deficiency of the Violet colour which is the food for the nerves. The gem, Sapphire, is a mine of Violet rays. In alcohol it will readily discharge its rays, and if that alcohol is homœopathically administered, Violet rays will be supplied to the nerves, and thus the tension in the nerves will disappear and the inflammation will go. If Violet colour is projected through a lantern, as they do in Colour Therapy, on the affected part, the pains vanish within the shortest possible time. In Tele-Therapy Violet radiation over a photograph of the patient also produces the same result and that within a few hours.

When on the subject of Nerves it will be worthwhile to state that we are born in the Rainbow, we live and thrive in the Rainbow and we die in the Rainbow. Rainbow is the birth, life and death. Our birth is nervous activity of the supreme order which is the activity of the Violet colour of the Rainbow ; when we die we become lifeless and still with-

out any sign of activity, and this is the Red colour of finality in the Rainbow. When we are born, our wave-length is the shortest (Violet). As we grow older it becomes longer and longer until we reach the longest wave-length of the Red colour of stillness and death. And this is quite natural because the Violet colour of the Rainbow has the shortest wave-length and, therefore, the highest frequency or activity. The Red colour of the Rainbow, on the other hand, has the highest wave-length with the lowest frequency or activity.

Birth is thus Violet and Red is death. The intermediate colours of the Rainbow play on our lives during the time we are on this earth between birth and death. This is a patent fact. The Rainbow constantly reminds us of the fact since the birth of this Planet. The Rainbow at the same time gives us knowledge, wisdom and hope. Thus in the *Genesis* we hear of the Great Promise: "I do set my bow in the cloud and it shall be for a token of a covenant between Me and the Earth." There is no reason to doubt this statement. ehT Holy Book knows enough Science !

Let us now see how the gems can be connected with the five primordial elements,

namely, Earth, Air, Fire, Water and Ether with their five subtle substances such as Smell, Touch, Vision, Taste and Sound respectively. The five great elements and their five subtle substances, like everything else in the world, are condensations of the seven colours of the Rainbow. Beyond these seven colours it is not possible for us to go.

The cosmic Green represents the Earth element with its quality of Smell. Orange cosmic rays represent the Water element with its quality of Taste. The Violet cosmic ray is the origin of the element of Air with its quality of Touch. The Blue cosmic ray is the origin of the element of Ether with its quality of Sound. The Red cosmic ray is the origin of the great element of Fire with its quality of Vision or Sight. The Yellow rays are subsidiary to the element of Fire while the Indigo ray represents the secondary element of Water which exists in the human body in the shape of thick lymphs and Sperm.

As the gems are associated with cosmic colours, these have to be studied in relation to the primordial elements and their subtle substances representing their qualities. Ruby is Red which is the colour of the element

of Fire with its quality of Vision. Pearl is Orange which is the colour of the element of Water with its quality of Taste. The Coral is Yellow which is again the colour of Fire with its quality of Heat in the form of the thermal equilibrium of the human body. Emerald is Green, the colour of the element of Earth with its quality of Smell. The Moonstone is Blue which is the colour of the Element of Akasha (ether) with its quality of Sound. The Diamond is Indigo which is the colour of the subsidiary Water element with its properties of cold in the thick lymphs including Sperm. Sapphire is Violet which is the colour of the element of Air with its quality of Touch. Colour hunger produces 'deterioration in these sense organs, and they require specific colour vibrations for their restoration to health.

CHAPTER V

USE OF GEMS IN AYURVEDA

It is difficult to say whether the wonderful properties of gems have been exploited in medicine for human good elsewhere except in India. Thus it is necessary to give a brief survey of the methods adopted by the followers of Ayurveda in applying the different gems against diseases or as preventive measures.

In Ayurveda, the principal gems are utilized for the purpose of burning and thus converting them to administrable medicines. Ayurveda could not conceive of any better way to convert the gems into administrable medicines, and for centuries they are burning valuable gems and reducing them to ashes. For this purpose almost all good gems were employed. These include Diamond, Emerald, Pearl, Ruby, Coral, Moonstone, Sapphire among many others. This is not the place to describe the elaborate processes by which Ayurvedic physicians reduce the gems into their respective ashes (*Bhasmas*), but it is

certainly worth our while to note their use against diseases as advocated in Ayurveda. The ashes of specific gems are sold in the market, and can be purchased by anyone who is interested in these ashes which are known in India as *Bhasmas*.

Let us now refer to the functions and powers of the different ashes, especially with regard to diseases as advocated in Ayurveda, one after another.

1. RUBY ASH.

According to Ayurveda Ruby ash can prolong life, ameliorate the three vital elements : Vayu (air), Pitta (fire) and Kapha (water), and can cure diseases such as consumption, pains, colics, boils, ulcers, effect of poisons, eye troubles and constipation, and can remove the sensation of heat and burning in the different limbs.

2. PEARL ASH.

Ashes of Pearl, according to Ayurveda, are cool, sweet, beneficial to the eyes, strength-giving, brightener of complexion, especially in women and a prolonger of life. Pearl ash is considered curative in diseases such as consumption, emaciation, chronic fevers, cou-

ghs of all kinds, breathlessness, heart palpitation, blood pressure, heart troubles, indigestion and burning of limbs.

3. CORAL ASH

The Coral ash, according to Ayurveda, can remove Kapha (water) and Pitta (fire) diseases, increase beauty, and can cure emaciation, rickets, leprosy, cough, loss of appetite, indigestion, constipation, fevers, effect of poisons insanity, anæmia, jaundice, urinary diseases, eye troubles, asthma and obesity. By taking Coral ash regularly strength of the body can be increased.

4. EMERALD ASH

The ash of Emerald, according to Ayurveda, is cool, sweet, and fattening. It increases appetite and removes acidity and heat. Emerald ash cures many diseases such as acute and slow fevers. nausea and vomiting, effect of poisons, asthma, indigestion, piles, anæmia and all varieties of ulcers and swellings.

5. MOONSTONE ASH

Ashes of Moonstone, according to Ayurveda, can remove effect of poisons and poisonous germs, stop nausea and vomiting and

cure diseases arising out of Kapha (water) and Vayu (air). It is also a good medicine for loss of appetite, indigestion, leprosy and piles. This ash, if taken regularly over long periods, makes a person both intelligent and wise.

6. DIAMOND ASH

Ashes of Diamond are used in many diseases in Ayurveda. These ashes can cure such diseases as leprosy, consumption, emaciation, delusions, dropsy, obesity, diabetes, fistula, anæmia and swellings. Diamond ash can prolong life, strengthen the body, nourish tissues, improve complexion, and give ease and comfort to the body.

7. SAPPHIRE ASH

Ashes of Sapphire are usually applied against diseases due to a malefic Saturn. Such diseases include rheumatism, gout, colics, nervous pains, delusions, epilepsy, possession by spirits, hysteria, unconsciousness, drowsiness, mental disorders, idiocy and improper behaviour.

In Ayurveda these ashes are mostly used singly although they can be used in various combinations too. Ayurvedic preparations destroy, however, valuable gems year after year

in order to extract medicinal properties from them. When Gem Therapy becomes current, destruction of gems will be considered redundant.

While discussing Ayurveda in relation to gems, it will be interesting to make a brief reference to the theory of Tridosha and fix the place of gems in the scheme of Tridosha with its three elements: Vayu, Pitta and Kapha, the three terms with which readers are already familiar.

The Tridosha laws are cosmic laws and are unalterable. Gem Therapy is also based on cosmic laws. Thus it is necessary to show the connection that exists between the gems and the Tridosha elements.

The Tridosha ultimately corresponds to the three cosmic forces known as Positive, Negative and Neutral. With the help of these cosmic forces, in the outer as well as the inner worlds, in the macrocosm and the microcosm, the different constituents are constantly uniting, separating and re-uniting, adjusting and readjusting themselves in order to create, preserve and destroy various tangible and intangible objects.

These very forces are present in the gems and this fact should be carefully taken note

of in order that the gems may be employed usefully and intelligently to alleviate human suffering. The Positive forces are known by the name of Kapha (water) which integrates : the Negative force is known by the word Pitta (fire) which is a disintegrating force, while the Neutral force is recognised by the term Vayu (air) which mixes readily with either Pitta or Kapha or with both in order to produce, preserve and destroy disease forces.

The seven gems producing the seven rays of the Rainbow have the same Tridosha and Tridoshic qualities. The Ruby, for instance, radiates the Red cosmic colour. It is a heat force, or Pitta (fire) which is Negative in character and a disintegrating force. The Pearl which generates the cosmic colour Orange produces the Positive force of Kapha (water) and is thus an integrating factor. The Coral, like the Ruby is Pitta (fire) and is a disintegrating force and Negative in character.

The Emerald radiates the cosmic ray of Green colour which is a Positive or integrating force (Kapha). The Moonstone which radiates the Blue cosmic colour of the Rainbow is a Neutral or Vayu (air) force, and is neither integrating nor disintegrating in character.

Jupiter's colour is Blue. It is a male planet. It is able to dissolve fat in obesity. Blue should be considered as hot air. Diamond which radiates the Indigo colour of the Rainbow is a positive or integrating force or the force of Kapha (water) in Ayurveda. Lastly, the Sapphire radiating the Violet colour is a Neutral force like the Blue colour of the Rainbow, and is neither integrating nor dis-integrating in character. Violet is a Vayu (air) force according to Ayurveda.

The three Doshas of Vayu, Pitta and Kapha are the three cosmic forces of Harmony, Energy and Inertia inherent in every cell in the human body and every atom in the outer world.

The result of this discussion may be given in a tabular form thus :

<i>Gem</i>	<i>Tridosha</i>	<i>Cosmic Force</i>	<i>Colour</i>
Ruby	Pitta (fire)	Negative	Red
Pearl	Kapha (water)	Positive	Orange
Coral	Pitta (fire)	Negative	Yellow
Emerald	Kapha (water)	Positive	Green
Moonstone	Vayu (air)	Neutral	Blue
Diamond	Kapha (water)	Positive	Indigo
Sapphire	Vayu (air)	Neutral	Violet

It is said in Ayurvedic works that "Both Pitta (fire) and Kapha (water) are lame, and

have no power to move. But when they are driven by the power of Vayu (air) they shower like clouds". In disease, therefore, this fact is required to be taken into consideration, and Vayu should be the first concern of the healer. While mixing rays in a mixture if there are two cold or integrating forces, it is imperative to add one or two Neutral forces in order to make the mixture effective.

Finally, it now remains to ascertain the tastes imbedded in the different gems radiating seven VIBGYOR rays. Ayurveda recognises six principal tastes with definite properties and powers over the three Dosha elements, and these tastes appear in everything that can be used as medicine. The fixation of tastes in different medicines is very important, because otherwise it is not possible to apply them correctly or intelligently.

There are altogether six tastes in Ayurveda, and as gems are used in medicine their tastes should be ascertained. These six tastes are : Sweet, Sour, Saline, Pungent, Bitter and Astringent. In astrological works different tastes are attributed to different planets. The taste of the planets is the same as of the planetary gems. It can be gathered from astrological works that the Ruby is Pungent,

the Pearl is Astringent, the Coral is Bitter, the Emerald has all the six tastes, the Moonstone is Sweet, the Diamond is Sour (?) and the Sapphire is Saline (?)

The Ayurvedic law in respect of tastes is threefold -

Sweet, Sour and Saline pacify Vayu.

Sweet, Bitter and Astringent pacify Pitta.

Pungent, Bitter and Astringent pacify Kapha.

Thus, according to this Ayurvedic law of tastes, the Ruby being Pungent pacifies Kapha, the Pearl being Astringent pacifies both Pitta and Kapha, the Coral being Bitter pacifies both Pitta and Kapha, the Emerald with six tastes pacifies all the three elements, Vayu, Pitta and Kapha, the Moonstone being sweet pacifies Vayu and Pitta, the Diamond being Sour (?) pacifies Vayu, and lastly, the Sapphire being Saline (?) pacifies Vayu.

Briefly, the above are the qualities and powers of the gems in pacifying Vayu, Pitta and Kapha by virtue of the tastes inherent in them. The tastes as attributed here to the gems are to be taken as tentative only. They require verification.

CHAPTER VI

USE OF GEMS IN ASTROLOGY.

Since time immemorial gems are being used in astrology for averting misfortune, and curing diseases, both physical and mental. The information obtained from astrological works are confusing and self-contradictory, but in spite of that, there is enough that can benefit gem therapy.

Usually gems are prescribed for wearing as rings or as amulets. It is said that the planet which is weak in the horoscope must be found out by study and observation of symptoms, and the amount of deficiency of the planet should be ascertained with care. The prescribed gem should be equal in weight to the number of Paramanus (ions) deficient. The astrologers seem to know that one *ratti* (roughly a carat) of a gem contains so many millions of ions, and accordingly prescribe gems of different weight for different persons. Sometimes one carat is enough, but sometimes two, three, four or even five carats are prescribed. That the gems have their action

even when worn as rings has been shown in the second chapter of this book.

In diseases also gems are prescribed in astrology. It is believed that certain diseases are created by certain planets. The astrologers long time ago discovered a law that the diseases created by a certain planet can be cured by the gem sacred to that planet. Fortunately this law is a sheet anchor in teletherapy for the selection of cosmic colours for radiation, and invariably is found to be correct both by observation and experiment. For instance, a weak Sun creates anaemia, and therefore Ruby gem medicine or Red colour radiation can be safely prescribed in anticipation of a definite cure.

Likewise a weak Moon when aspected by Saturn can produce Insanity, and the Moon gem medicine prepared from Pearls or Orange colour radiation can be safely prescribed in anticipation of a cure. A weak Mars, for instance, causes a disease such as Piles which can be treated with Coral gem medicine or Yellow Colour radiation. A weak Mercury will cause such diseases as boils, ulcers, increase of flesh in different organs and these can be treated successfully with Emerald gem medicine, Green colour radiation, or projec-

tion of Emerald Green colour through a projector. A weak Jupiter will produce such diseases as Vomitting, Obesity, and the rest, and those can be successfully treated with Moonstone Gem medicine or Sky Blue colour radiation. The planet Venus when weak will produce such diseases as diabetes, sterility, weak sperm system and the rest, and such diseases can be treated with ease by Diamond gem medicine or Indigo colour radiation generated with the help of a set of diamonds which is sacred to the Planet Venus. When Saturn is weak a number of chronic diseases can be produced, and among them may be included cancer the dreaded disease, Arthritis, Rheumatism, and various diseases of the mind like foolishness, improper behaviour, etc., and all these can be successfully treated with Sapphire, the gem sacred to the planet Saturn. This gem set in a ring, or Sapphire gem medicine or Violet colour radiation can be applied to effect a cure.

Besides the seven planetary medicines and gems there are two other forces which are most difficult to harness. These are the forces of Rahu and Ketu, the two invisible planets and the forces of darkness. They are powerful forces and the most serious and life taking

diseases are produced by them. According to astrological law these very invisible forces can cure the diseases caused by them. The most dreaded diseases are produced by Rahu and therefore they may be treated with Gomeda the gem sacred to Rahu or by Gomedda (onyx) gem radiation or medicine prepared according to Gem Therapy. Rings set with Gomeda are widely used in India, and they are worn like patent medicines, in order to avert desperate diseases. It is also said in astrological works that a ring set with Gomeda serves to increase longevity. This property is also attributed to the gem Sapphire. The gem Cat's Eye is sacred to Ketu, the other invisible planet, having a wave length longer than the sun's. Ketu causes numberless diseases, and Cat's Eye gem medicine may be used to combat these diseases.

With these preliminary remarks a list of diseases as obtained from astrological works caused by the several planets referred to above is given below. But it may be remembered that these diseases are not all verified by scientific observation and experiment, sometimes even the same disease is repeated under different planets. In spite of all this the list is important and may give guidance to those who

practise gem therapy or cosmic ray therapy. A time will come when thumb rules will be made in order to make the prescription easy, but this requires enormous patience, much observation and experiment.

SUN (RUBY)

In astrological works Ruby is recommended for the following among other diseases : Heart Diseases in general, Headache, Diminished Vision, Indigestion, Loss of Healthy Glow and Anaemia. Ruby is also indicated in Emaciation, Prolonged Fevers, Sprue, Loss of Appetite, Eye Diseases, and various mental troubles.

MOON (PEARL)

In astrological works Pearl is recommended in the following among other diseases caused by a weak Moon :-- Diabetes, Tuberculosis, Dropsy, Diarrhoea, Scrofula, Colics, Filaria, Bladder Diseases, Fortnightly fevers, Jaundice, Sexual Weakness, Ozaena, Eys Diseases, Weak Mind, Fearful, Restless, Dissatisfied, Indiscreet, Fondness for Undesirable Company, Impure Conduct, Impure Action, Helplessness, Blame-worthy, Drunkard, Impure Eating Habits, and the rest. Pearl is also prescribed in difficult micurition, Insanity and various other mental diseases.

MARS (CORAL)

In astrological works Coral is recommended for the following diseases caused by a weak Mars in the horoscope. These include Liver Diseases, Impure Blood, Measles, Small-pox, High Blood Pressure, Anaemia, Ulcers, Emaciation, Boils, Ringworm, Bleeding, Blood Dysentery, Piles, Fistula, Toothache, Difficult Urine, Sexual Diseases, Orchitis, Heat Fever, Diseases of Joints, Accidents, etc. Coral is also prescribed for innate idleness, high depression and impatience.

MERCURY (EMERALD)

In astrological works Emerald is recommended for the following diseases caused by a weak Mercury in the horoscope. These include Stammering, Childishness, Loss of Strength, Stomach Disorders, Emaciation, Aversion to Food, weak Digestion, Colics, Sprue, Impotence, Lying Habit, Want of Intelligence, Mania, Theiving, and the rest. It is also prescribed in Leucoderma, Pains, Idleness, Dumbness, Deafness and Fondness for Show.

JUPITER (Moonstone or Pushparaga)

In astrological works Moonstone or Pushparaga is recommended for the following diseases caused by a weak Jupiter in the horo-

scope. These include among others Spendthriftness, Hypocrisy, Fondness for lawsuits, Talkativeness, Purity Mania, Self-importance, Vomits, Coughs, Rheumatism, Insanity, Paralysis, Diseases of the Throat, Palate and Liver, Swellings, Breathlessness, Obesity, Diarrhoea, as also for Apoplexy and Tumours.

VENUS (DIAMOND)

In astrological works Diamond is recommended for the following among other diseases due to a weak Venus in the horoscope. These include, Sterility, Diseased Sperm, Syphilis, Diabetes, Difficult Micturition, Uterine Diseases, Sexual Diseases, Gonorrhœa, Diseases due to Drunkenness, Hernia, Hydrocele, Fear of Women, Weakness, Anasarca, and premature old age, as also Leucorrhœa, Spermatorrhœa, Emaciation, Idleness, Aversion to Food and Delusions.

SATURN (SAPPHIRE)

In astrological works Sapphire is recommended for the following among other diseases caused by a weak Saturn in the horoscope: Neuralgic Pains, Deafness, Deformed legs, Enlarged Spleen, Paralysis, Trembling of Hands, Feet and Body, Dropsy, Nervous

Diseases in general, Diseases due to Poverty, Neuritis, Pain in the Joints, Epilepsy, Hysteria, Unconsciousness, Mental Diseases, Foolishness and Improper Behaviour.

RAHU (GOMEDA OR ONYX)

In astrological works Gomeda is recommended for the following among other diseases due to a defective Rahu in the horoscope : Rheumatism, Worms, Diarrhoea, Small-Pox, Aversion to Food, Suicidal Tendency, Fear of Goblins, Rheumatic Tumours, Liver Diseases, Swellings of the Uterus, and Constipation.

KETU (CAT'S EYE)

In astrological works Cat's Eye or Vaidurya is recommended for the following among other diseases due to a defective Ketu : Boils, Skin Diseases, Fissure, Cholera, Dropsy, Headache, Indigestion, Uterine Diseases, Itching, Small-Pox, Diseases caused by enemies or men of low caste, also severe Asthma and Diseases due to Upward Vayu.

It may be remarked here that the list above given has been compiled from astrological works without verification. By Magnet Dowsing errors can indeed be detected, but

it was not considered advisable. The list is valuable by itself as providing wide scope for prescribing gem remedies. In course of time the true action of the gems will be discovered and prescriptions could be made by rules of thumb. The gems of Rahu and Ketu should be avoided as far as possible and unless definitely indicated by the Magnet Box or by Radi-esthesia these gems should not be used either for gem therapy or cosmic ray therapy.

CHAPTER VII

GEM THERAPY AND ALLIED SCIENCES

(a) HOMŒOPATHY

Alcohol and globules are the only two things common between gem therapy and homœopathy. Besides these there is nothing common between the two. The gems discharge their ray contents into alcohol and as the rays are akin to the coloured rays forming the Rainbow it is not necessary to potentize the gem medicines any further. (Certain American and English doctors have succeeded in potentizing the Gem remedies which produce good results). Gem therapy thus dispenses with the lengthy and costly process of potentization.

In homœopathy, colours of different medicines have not been ascertained, except probably in a few cases such as Baptisia Indigo-Blue potentized or Sepia colour potentized. Strange as it may seem, Baptisia and Sepia being colour medicines, have wide applicability, both being medicines with all

the 15 subdivision of Vayu, Pitta and Kapha.

If homœopathy had the colours of the Rainbow in any form and had potentized them just as it had done with regard to Baptisia and Sepia it would have risen high among the known systems of healing. There is still time, and some enterprising pharmacists should take up the potentization of VIBGYOR colours without delay. This will enable the homœopaths to prepare colour mixtures at will and thus develop healing power.

Homœopathy heals by the cosmic forces inherent in the medicines, the colour of which may be surmised but not known. Gem Therapy, on the other hand, heals by the forces of cosmic rays. Both are good, both are efficient, but a clear-cut colour analysis of each and every medicine of homœopathy is still a desideratum. The mass of symptoms noted under each of the medicines serves to confuse and misguide the practitioners so thoroughly that often they are frightened at not getting the desired result.

(b) CHROMO-THERAPY

Gem Therapy is akin to Colour Therapy or Chromo-Therapy in as much as both seek to utilize the power inherent in cosmic colours

in healing the distressed and the diseased. In Chromo-therapy either sunlight or electric light is the source of colour forces, while in Gem Therapy the seven principal gems are the sources from which colour power is derived.

Like the cosmic colours of the Rainbow the colours derived either from the Sun or from electric lights or from gems have the three divine qualities of omniscience, omnipotence and omnipresence. The colours know the disease by their omniscience, they heal by their omnipotence, and they spread over the whole body with its millions of cells and tissues by their omnipresence. The healer has nothing to do except to fix the colours for individuals and set them to work for the purpose of healing.

Thus Colour Therapy as advocated both in Chromo-therapy and Gem Therapy is gentle, efficient, and bereft of after-effects of an injurious nature. The more colour therapy is resorted to the more medical treatments are likely to be humane and appealing to all persons without exception.

(c) TELE-THERAPY

Gem Therapy has many points in common

with Tele-Therapy or Cosmic Ray Therapy which is a discovery of recent times. On the subject of Tele-Therapy a book has been published under the title: *The Science of Cosmic Ray Therapy* by Messrs. Good Companions, Booksellers and Publishers, Baroda (India).

In Tele-therapy cosmic colours are generated by rotating discs set with gems, with the help of an electric motor. The colours released by the gems fall on the photographs in front, and then they travel with the speed of light to the owners of photographs by wireless. In Gem Therapy gems are made to release their colours in alcohol or in globules moistened in that alcohol, which are administered like homœopathic medicine.

In Tele-therapy the cosmic colours are dynamic while in Gem therapy they are static. Both however make use of the gems for releasing cosmic rays imbedded in them. Both are highly efficient, because they utilize the cosmic rays which have the three divine qualities of omniscience, omnipotence and omnipresence. With the help of these powers the rays, whether released by gems in alcohol or by wireless, heal the sick and bring cures gently, quietly, efficiently and thoroughly by reorganising and

nourishing the devitalised cells and tissues constituting the human body. In Gem Therapy the method is visible, while in Tele-Therapy, the treatment is invisible.

In Gem Therapy patients are required to come to the healer, while in Tele-Therapy the name of the patient or his photograph is the only desideratum. In Gem Therapy certain tiny globules are required to be swallowed, but in Tele-Therapy that even is not necessary. The additional advantage of Tele-Therapy is that cosmic ray treatment can begin immediately, no matter whether the patient is near or in distant America, no sooner the news of illness reaches the healer. "Press the button and cure the patient" anywhere in the world is the keynote of Tele-therapy, and it is now within the range of possibility. This is rather unbelievable and to critics our request therefore is :

STRIKE, BUT HEAR !

CHAPTER VIII

DISEASES AND COSMIC RAYS

“Away from ease” is disease. But why this uneasiness? Is it inherent in all beings endowed with a physical body? Or, is it going to remain perennially the ill-luck of some and good luck of doctors?

It is necessary to think of this question rather deeply and intelligently. As has been said already, everything tangible in this wide world has for its ultimate cause the seven rays of the Rainbow. Whenever these rays are condensed, tangible things are produced. On the blue sky suddenly a small cloud is formed, this is something tangible out of nothing. If some one will care to observe this piece of cloud with a prism, he will find at once that the colour of the cloud is predominantly Orange or the colour of water. Thus a tangible thing like cloud is nothing but condensation of Orange rays. In this very manner other things are also formed in Nature.

The disease and the diseased are nothing but condensations of cosmic rays, seven in

number. The rays play an important part in our lives ; we are born in these rays, we live and thrive in these rays, and die in these very rays. No wonder we get our diseases through these rays. Each and every cell of our bodies is built by the seven rays. The health of the cells is dependent on the state of equilibrium and abundance of these rays. Due to ever-changing physical surroundings and environs outer rays are constantly acting and reacting on the inner rays constituting the cells, tissues and systems of the human body, and thus deficiencies in rays occur.

If the cells are undernourished or do not get the necessary colour vibrations, it produces a colour hunger. When this colour hunger is excessive disease manifests itself. For instance, the nerves receive their food and nourishment from the cosmic Violet colour, and if the supply of this colour is deficient, Violet hunger is produced in the nerves. The result is either neuralgia, or neuritis, or nervous pains, or even fits, cramps and convulsions. These are sure signs that Violet hunger has manifested itself. At that time what is required is the supply of Violet colour in abundance.

This can be done in various ways. A projector throwing out Violet rays through a slide on

the affected part will supply this Violet colour, and pain will vanish. A room lighted with a strong Violet bulb will also help the patient. Air in a Violet bottle exposed to the rays of the sun, if smelt several times will also supply Violet colour. Solarized Violet water, sugar of milk, globules, salt and food likewise will supply assimilable Violet colour.

A disc set with several Sapphire gems when rotated with speed, will produce Violet rays in Tele-Therapy. And when these Violet rays bathe the patient or his photograph he gets an abundant supply of Violet rays. The gem Sapphire put in alcohol for seven days will impart the rays of Violet colour from the gem. Globules soaked in this charged alcohol will transmit the power of Violet rays into the globules. These Violet charged globules, if given repeatedly, will supply the Violet colour to the hungry nerves. Thus the Violet hunger in the nerves will be appeased, and the patient will be cured. This is not difficult to understand. Day after day it is being verified by giving practical demonstration of the power of Violet in curing nerve pains.

Now let us see what the human body is and how it is formed. For this again we have to turn to Ayurveda for a cogent explanation.

Ayurveda, it may be remarked, still continues to be a store-house of information on medical subjects of every description. This ancient system of 3000 years still continues to be a perennial source of inspiration to all kinds of medical research. Ayurveda holds even now the torchlight of medical truths and medical wisdom. Ayurveda has survived the onslaught of millenniums, it still survives, and it will survive so long as humanity will last !

According to Ayurveda the human body has seven distinct systems with seven distinct functions. They are known successively as Chyle, Blood, Flesh, Fat, Bone, Marrow and Sperm. These seven systems are dynamic in character, and are always carrying on the work of transforming external food into valuable body building material.

When food of various shapes, sizes, qualities and tastes is taken, it goes from the mouth to the stomach with the help of the element of Vayu. The food is there smashed, powdered, moistened, heated and turned into a fine paste with the help of the different secretions. At first the taste of this fine paste is sweet, but when further digested it turns into a liquid with salty taste. It is gradually separated into Chyle and waste matter. Of this waste matter the watery portion

is driven by Vayu into the region of the kidneys and bladder and then passed out of the body. The solid matter likewise is driven by Vayu first to the smaller and then to the larger intestines and there it rests. Under the action of the Apana Vayu 'downward air' this solid mass passes out of the body in the form of faeces.

What remains in liquid form is called Chyle. It nourishes the whole of the Chyle system in the body, and its essential and finest part is turned into Blood after five days and nights. The finest part of Blood after five days and nights is turned into Flesh. The finest part of Flesh is then turned into Fat which nourishes as before the whole of the Fat system and the glands. This Fat after five days and nights is turned into Bone matter which nourishes the whole of the Bone system. The finest part of Bone matter is then turned into Marrows which strengthen and nourish the whole of the Marrow system. The finest part of the Marrows is then turned into the last substance, Sperm. Food taken on the first day turns into the last Sperm after $5 \times 6 = 30$ days. This is in short the story of the formation of the human body and its seven systems with seven different substances.

In Ayurveda no distinction is made between the Marrows and the Nerves, but in astrology

there is a good deal of differentiation between these two systems : Nerves and Marrows. In astrological works Nerves are ruled by Saturn which is a Vayu force, while the Marrows come under the rulership of Mars who represents a Pitta or Negative force. In actual practice the astrological view has been found to be more suitable. Astrological works again make no distinction between the two Ayurvedic systems of Chyle and Blood. In astrology they are both placed under the rulership of the Moon who represents a Positive force and is cool by nature.

The cosmic rays of different colours have their own distribution amongst the different human systems. Thus both Chyle and Blood systems come under the sway of the Orange colour. The Flesh system is ruled by the Green cosmic rays. The Fat system and the glands are under the sway of the Blue rays. The Bone system is nourished by the Red rays. The Marrows are under Yellow rays, while the Nerve system comes under the jurisdiction of the Violet rays. The last or the Sperm system is under the jurisdiction of Indigo rays. This rulership of rays will determine what gems should be used in diseases of the seven different systems of the human body and what rays are to be

supplied in times of distress.

When chronic diseases assail the body, the first system to be involved is the Nerve system. Thick lymphs and sperm are then affected. It is followed by deterioration of the Fat system and the glands, and thereafter, the Flesh system is affected. After Flesh, the Marrows are deranged, and then the Blood system, and last of all, the Bone system. Thus the diseases assail the body in the same order as the seven colours of the Rainbow, VIBGYOR.

Nerves are affected when Violet is less. Sperm is deranged because of the deficiency of Indigo, and Glands are affected because Blue is less. Flesh is deranged because of the deficiency of Green ; Marrows are affected because Yellow is less ; Blood is deranged because Orange is less, and last of all, Bones become diseased because of the deficiency of the Red colour. It should not be concluded at once that the colours are not being supplied to us by Nature. On the other hand, there is always an abundant supply of these colours, but we are not in a position to absorb or assimilate them for our own good. The seven systems have each one colour predominating, although they are like everything else in Nature composed of seven cosmic rays.

CHAPTER IX

THE SEVEN PLEXII AND DISEASES.

The importance of the seven plexii in any system of medicine, eastern or western, has not still been recognised or appreciated. It is indeed regrettable. The seven plexii are the seven power centres in the human body through which cosmic forces function during the life-time of a person.

The seven plexii are sustained and nourished constantly by the seven cosmic rays of the Rainbow, and because of this nourishment received from the cosmos the plexii function properly and efficiently. So long as the seven plexii remain healthy with proper nourishment the human body remains in a free diseaseless state. So long as the seven plexii maintain their equilibrium the different sense-organs and the seven human systems, Chyle, Blood, etc. remain perfectly healthy.

But when the human organism is unable to absorb the necessary cosmic colours it becomes disabled, weak and bereft of health, and thus ultimately this condition produces

disease and even death.

In a book of this kind it is therefore necessary to show the connection between the seven plexii and the various diseases to which mankind may fall a victim. It is also desirable that the different cosmic colours which nourish the seven plexii should also be stated. Incidentally, as the gems are nothing but cosmic colour concentrates, they have direct action on the seven plexii, and by strengthening the plexii are able to help the organism to throw off the disease that assail the human body.

In this chapter, therefore, an attempt will be made to characterise the action of the seven plexii and show their connection with the seven cosmic colours and the seven gems as their concentrates. In a subsequent chapter against each disease the particular plexus involved is indicated in order that the gem prescription may be made easy and effective against the various human ailments.

The seven plexii are named in the Hindu Scriptures as under :—

1. Sahasrara
2. Ajna
3. Vishuddhi
4. Anahata

5. Manipura
6. Svadhisthana
7. Muladhara

All these seven plexii have their presiding deities, ruling planets and cosmic colours. Briefly, the nature and function of the different plexii are described in the sequel.

The seven plexii may be conceived as seven microscopic motors or power centres in the human body. Just as an electric motor can be employed for various purposes and for the discharge of different functions, such as for pumping water, providing power or light, for heating, cooking and refrigeration, even so the microscopic motors of the human body discharge different duties and functions. One regulates the even flow of water in the human system, the second regulates the fire element, the third maintains the equilibrium of the air element, the fourth of the ether element and the fifth of the earth element, and so on.

The Brahman is said to be the macrocosmic soul ; its microcosmic parallel is the Jivatman or the microcosmic soul. The macrocosmic life principle is present in the Jivatman which is, therefore, a condensed form of the macrocosmic soul. Its place in

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the scheme of the Plexii system in the human body is in the Sahasrara Chakra which is usually identified with the Gland connecting the four lobes of the cerebrum. This plexus appears to be a microcosmic motor which is nourished by the cosmic colour Green and seeks to co-ordinate the life current which is a totality of all the seven cosmic currents received from the cosmos. The cosmic colour Green is generated with the help of Emeralds which produce Green colour which is able to restore the equilibrium of the Sahasrara when it is hungry and requires nourishment.

In the macrocosm again there is a cosmic mind or cosmic intelligence. In the scheme of the seven plexii the place of Will is in the Ajna Chakra which lies just below the Sahasrara Chakra and is usually identified with the cavernous plexus and its nasociliary extension. This plexus is called the Ajna Chakra or the Wheel of Command which guides all conscious communications of the human body. It is of the nature of the Akasha Tattva or the Ether principle which animates everything from the minutest dot to the highest planet. Ajna Chakra may be conceived as a microscopic motor which is operated constantly by the cosmic colour Blue

which rules over the Glands and the Fat System and life principle generally. Blue colour has connection with the Gem Pusparaga or the Moonstone which is able to generate this colour abundantly. When Blue hunger manifests itself and diseases relating to the fat and gland systems become apparent, the Moonstone by supplying Blue cosmic colour can establish harmony and bring about a cure. The Planet Jupiter is the ruler of Blue colour.

The Vishuddhi Chakra comes next in order. This plexus keeps the purity of the organism by keeping it free from invading germs, and maintains the health of the body, especially of the thick lymphs and sperm. This plexus may be considered as a micro-cosmic motor which regulates the action of the Indigo cosmic colour received from cosmos, which has rulership over all the thick lymphs including sperm. This Chakra is usually identified with the pharyngeal plexus and belongs to the element of water. Indigo colour is generated by the gem Diamond and therefore the Diamond rays can keep up the health of the thick lymphs and sperm when these are out of equilibrium. Indigo destroys pus cells and

it is one of the greatest antiseptics among the cosmic colours. The Ruling Planet of Indigo is the benign Planet Venus.

The next centre of power is in the Anahata Chakra below the Vishuddhi. This Chakra is given the name of Anahata (unstruck) because it gives the heart sounds without being struck. The Chakra rules over the entire skin system and the feeling of touch. It is identified with the Cardiac plexus of modern anatomy, and is ruled over by the powerful planet Saturn who is also the lord of all nerves in the body. Its vibrations have been found to have action on the heart, and if radiated for a long time they produce distinct acceleration of the action of the heart. The Anahata Chakra regulates the element of Air in the human system. This plexus may be conceived as a small microcosmic motor which receives from the cosmos the Violet cosmic colour and regulates its even flow throughout the human body. The cosmic colour Violet is generated by the gem Sapphire, and whenever this plexus is out of equilibrium Sapphire vibrations may be given for a cure.

The next plexus in order is known as the Manipura Chakra and is situated below the

Anahata. Its rulership is over the general heating system of the human body, and its special function is to make the individual comprehend all sorts of form through the sense-organ of the eyes, over which it therefore presides. It is usually identified with the Solar plexus of modern anatomy or the coeliac axis. The ruling planet of the Manipura Chakra is said to be the planet Sun which rules over the digestive system and the eyes. This Chakra may be conceived as a small microcosmic motor which receives the Red cosmic colour from the cosmos and regulates its even flow throughout the body. The gem Ruby is a concentrate of the cosmic colour Red, and its vibrations can restore the equilibrium of the body when Red hunger manifests itself.

Below the Manipura Chakra is situated the Svadhisthana Chakra which rules over all the thin secretions of the body, such as blood, serum, exudations and the rest. This is the power centre which enables us to comprehend different tastes with the tongue. In the Samkhya system taste is given as the quality of the element of water. This plexus is usually identified with the Hypogastric plexus of modern anatomy. It may be con-

ceived as a small microcosmic motor which regulates the even flow of water throughout the human body. The lord of the Svadhisthana Chakra is the Moon who is also the lord of the element of water. The colour of the Planet Moon is Orange which is the colour of water and of clouds. This colour is also to be seen on the tongue when a prism is applied to the eyes. When Orange colour hunger manifests in the body various diseases assail the body. The gem Pearl is an Orange colour concentrate, and is able to generate Orange colour in abundance. Orange hunger is pacified by Orange and it is able to restore the equilibrium of the water system.

The position of the next plexus, the Muladhara, is in the lowermost end of the spinal column. It belongs to the element of earth according to the Tantras. Its quality is to maintain the heat equilibrium of the body, and yellow colour is seen enveloping the whole body when a prism is applied to the eyes. The Muladhara Chakra may be conceived as a microcosmic motor which receives the Yellow cosmic colour from the cosmos and regulates its flow throughout the human body and thereby protects the earth element by keeping up its equi-

rium of heat. Yellow has some connection with Green because Green is composed of Yellow and Blue, but there is a good deal of difference between their character and functions. Green is supposed to be a combination of the five elements, while Yellow may be considered as hot earth. Green has connection with the quality of smell, and with the nose which receives smell, because it is possible to find out with the help of a prism that the nose tip receives the Green colour from the cosmos, and this contributes the smelling power to the nose. When Green is decomposed it is split up into two colours Yellow and Blue. Yellow radiates from the earth while Blue falls from above. If a cocoanut tree, for instance, is examined with the help of a prism it will be found that the lowermost leaves are receiving a flood of Yellow light from the earth below, while Blue falls on the top of the tree. The difference between Green and Yellow both of which are connected with the Earth element, consists in the fact that while Green is cold earth, Yellow is the hot earth. Green is composed of the five elements, while Yellow is only earth with heat. In involution Yellow is first dissolved into Orange, Orange in turn is dissolved into Red, Red merges into Violet, Violet is dissolved into Indigo,

Indigo is resolved into Blue and Blue ultimately merges into Green or the Jivatman which leaves the body in its invisible form and is akin to the size of the thumb.

The seven plexii are regarded as centres of power. It is well illustrated in Yoga works which prescribe a presiding deity for every plexus. Barring the Sahasrara or the seat of the Jivatman, the Deity in Muladhara is called Dakini, in Svadhisthana Rakini, in Manipura Lakini, in Anahata Kakini, in Vishuddhi Sakini, in Ajna Hakini. These deities are said to guide the even flow of the seven cosmic colours throughout the body and keep it alive, after receiving them from the cosmos. What we call the life current is composed of the seven cosmic colours. With the help of these life-energy continues, and this process is called life.

Diseases and cosmic colours are interconnected. In the sequel an attempt has been made to indicate the plexus involved in a particular disease, and accordingly, cosmic colours and gem medicines are prescribed.

CHAPTER X

GEM MEDICINES ; METHOD OF PREPARATION

From the foregoing it will be apparent that cosmic colour hunger is the chief cause of disease. To appease that hunger of cosmic colour is the chief function of Gem Therapy. When gems supply the colour deficiency, the seven human systems, cells and tissues receive enough nourishment in order to be well and healthy. The gems are inexhaustible mines of cosmic colour, and this colour is required to be converted into medicines in order that their administration may be easy, efficient and universal. This chapter will, therefore, describe the method of preparing the gem medicines and mixtures.

To prepare medicines from gems is the easiest thing in the world. Before the method is described here it is necessary to have the following equipments before proceeding to prepare medicines required for prescription according to Gem Therapy as advocated in this work.

Here is the list of materials required for

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preparing Gem medicines and Mixtures.

1. Seven precious stones, each weighing one or half Ratti (roughly one-half of a carat), namely, Ruby, Pearl, Coral, Emerald, Moonstone (or Crystal), Diamond (or the cheaper Rose Diamond), and Sapphire.

2. Several one-ounce phials, properly cleaned with hot water, rinsed with alcohol or rectified spirit and provided with clean corks.

3. Dehydrated alcohol or rectified spirit, about four ounces in quantity.

4. No. 20 globules prepared from good quality sugar of milk, one pound in quantity.

With these materials in hand we can now proceed to prepare gem medicines. First of all, let us take an empty one-ounce phial, properly cleaned and purified with alcohol or rectified spirit. Then a Ruby may be taken and washed with alcohol. The phial should be filled with one dram of alcohol in which the Ruby should be immersed. The phial should then be corked well and kept in a dark chamber protected from white light, preferably in a closed cupboard for seven days and nights. At the end of this period the phial should be taken out and given a good shake for a few seconds, and an ounce of No. 20 globules should

be introduced into it. By gentle rotation of the phial upwards and downwards for some time the globules in the phial will be well soaked with the radiated alcohol. After a few hours the globules should be dried on a plain white paper and the gem should be removed. The gem should then be washed in alcohol and properly stored for future use. The globules should be lifted from the paper and introduced into the phial which should be marked with the words: *Ruby-globs* or *R-globs* to indicate the colour. The medicine is now ready for use.

In the same manner another phial should be taken and filled with one dram of alcohol. Into this alcohol a Pearl should be kept immersed for seven days and nights. At the end of this period the phial should be taken out from the dark cupboard and No. 20 globules should be soaked in that radiated alcohol. Then the globules should be dried, and the Pearl should be taken out and stored for future use. The phial should be marked with the words *Pearl-Globs* or *O-Globs* to indicate the colour. The globules are then ready for use.

In a third phial partially filled with alcohol a Coral should be placed and kept there for

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seven days and nights in a dark chamber. At the end of this period, globules should be poured into the phial and carefully medicated. Later while drying the globules the gem should be removed, washed and preserved for future use. The phial should be labelled as *Coral-Globs* or *Y-Globs* to indicate the colour. The globules will then be ready for use.

In a fourth phial similarly an Emerald should be kept immersed in alcohol for seven days and nights in a dark chamber. At the end of this period the phial should be filled with one ounce of No. 20 globules which should be carefully medicated. Later, the gem should be taken out and the phial should be labelled as *Emerald-Globs* or *G-Globs* to indicate the colour.

In a fifth phial likewise a Moonstone or Crystal should be kept immersed in alcohol for seven days and nights in a closed chamber protected from white light. At the end of this period globules should be medicated with the radiated alcohol. After removing the gem, the phial should be labelled with the words *Moonstone-Globs* or *B-Globs* to indicate the colour.

In a sixth phial, filled with one dram of

alcohol, in the manner aforesaid, one half *ratti* Diamond or a few Rose Diamonds should be kept immersed in a dark place for seven days and nights. At the end of this period No. 20 globules should be soaked and medicated in the radiated alcohol. The phial should be labelled as *Diamond-Globs* or *I-Globs* to indicate the cosmic colour.

Lastly, in the seventh phial partially filled with alcohol a Sapphire should be kept for seven days and nights. At the end of this period No. 20 globules should be soaked in the radiated alcohol. The gem should be removed after drying. The phial should be marked with the words *Sapphire-Globs* or *V-Globs* to indicate the cosmic colour of Violet. The medicine should then be used against diseases arising out of Violet hunger.

These seven complete the seven Gem Medicines for the seven rays of the Rainbow, known as VIBGYOR. This practically completes the Gem Dispensary. But as there are varieties of cases where more than one colour is deficient, it becomes necessary to administer what may be called Colour Mixtures or Gem Mixtures.

Out of these Gem Mixtures the following are the chief.

I. VIBG-GLOBS

(Gems : Sapphire, Diamond, Moonstone
and Emerald)

The method of preparing gem mixtures is the same as individual gem medicines. First a phial should be taken which should be filled with one dram of alcohol. The four gems : Sapphire, Diamond, Moontone and Emerald, should be kept immersed in the same alcohol for seven days and nights in a dark chamber. At the end of this period, the phial should be given a good shake for a few seconds, and then one ounce of No. 20 globules should be medicated with the radiated alcohol. After a few hours the globules should be dried on a piece of plain white paper and the gems should be removed, washed and stored for future use. The phial of mixture should be labelled with the words *VIBG-Globs* to indicate the cosmic colours contained therein. This may be prescribed in almost all diseases listed in a separate chapter. Mostly acute and sub-acute diseases require *VIBG-Globs*.

2. VIBGYOR-GLOBS

(Gems : Sapphire, Diamond, Moonstone, Emerald, Coral, Pearl and Ruby)

This mixture is also prepared in the manner aforesaid. In the phial all the seven gems : Sapphire, Diamond, Moonstone, Emerald, Coral, Pearl and Ruby, should be kept immersed in alcohol for seven days and nights. At the end of this period the alcohol in the phial will be fully charged with the rays issuing out of the seven gems. Globules should then be soaked in the alcohol and dried. As usual, the gems should be separated while drying the globules. The phial should then be labelled as *VIBYOR-Globs*. This mixture is for very chronic and extreme cases.

3. IBGO-GLOBS.

Experience shows that this is a powerful mixture for a variety of Pitta diseases. It is cooling to the extreme. The rapidity with which it works is a matter of concern to the gem doctor. The mixture may be prepared with the help of the gems, Diamond, Moonstone, Emerald and Pearl. These gems may be immersed in alcohol for seven days and thereafter the tincture may be poured into

a bottle filled with blank globules through a funnel sieve. The globules may be soaked well in the bottle and then dried as usual. The bottle should be labelled "IBGO-Globs." It is then ready for use.

4. OGIV—GLOBS.

This is another of the few new mixtures which are being experimented freely. It is found to be a fine cooling medicine, and can be used like IBGO in all forms of Pitta or heat diseases. Aggravation during day is the important symptom for the application of this mixture. The gems Pearl, Emerald, Diamond and Sapphire should be immersed in alcohol for seven days, and the charged alcohol should be poured over globules kept in a suitable bottle through a funnel sieve in order to isolate the gems. The globules should then be soaked thoroughly in the gem tincture. The bottle should be labelled "OGIV Globs". Addition of Gomeda (Onyx) will make it still stronger. OGIV-Globs can be used in epidemics of summer and autumn when Pitta is highly aggravated.

5. RYB/I.R. GLOBS

This is another recent preparation which

is being experimented freely with gratifying results, for all Kapha diseases arising out of cold. The leading indication for the use of this mixture is aggravation during night. If the night temperature is more than the day temperature this mixture may be used without fear. Even high fever will be cured if it arises out of cold and if it is aggravated during night. The four gems Ruby, Coral, Moonstone and Cat's Eye should be immersed in alcohol for seven days. After this period the charged tincture should be poured into a bottle filled with blank globules. The globules should be soaked thoroughly in alcohol, dried properly and the bottle should be labelled "RYB/I. R. Globs." The globes are then ready for use. This mixture will be found suitable as an epidemic remedy for winter and spring when Kapha is aggaravated.

6. NINE GEMS MIXTURE

This gems mixture is one of the most powerful remedies and will be of help in extreme cases, and in fatal and incurable diseases. Usually the dose is one on alternate days, but in bad cases it may be administered at the rate of one dose a day. In Leucoderma two doses a week may have to be continued for

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several months. For preparing the Nine Gems Mixture the nine gems such as Ruby, Pearl, Coral, Emerald, Moonstone, Diamond, Sapphire, Gomed (Onyx) and Cat's Eye should be immersed in alcohol for seven days as usual. Then the globules should be soaked in the charged alcohol, and the bottle should be labelled as "Nine Gems Mixture". The medicine is then ready for use. This Mixture may be used almost as a patent medicine in all old and incurable chronic diseases, like Cancer, Paralysis, Palsy, Epilepsy and the rest.

For all gem medicines, single or mixture, four globules No. 20 form one adult dose. For children below 10, two globules form one complete dose. Children below one year require only one globule in a single dose. Medicines prepared from single gems can be repeated several times in one day, the maximum being seven doses on a single day according to the exigency of the case in hand. The *VIBG* mixture should not be given for more than three times a day. It works best in chronic cases when given at the rate of one dose a day. The *VIBGYOR-Globs* should not be given for more than one dose a day, and it works best when given on alternate days. The dose and frequency depend largely on

the good sense of the healer and the urgency or emergency facing him, but what has been said above serves to indicate the middle path of prudence and wisdom.

To fix a standard dose for the gem medicines is a problem, and it depends on the severity or otherwise of the disease. The VIBGYOR mixture which is usually given once a day has shown good result in a case of collapse where it was administered at the rate of one dose every 15 minutes. Still however, here a minimum standard of dosage should be indicated which may be altered at will according to the exigency of each case in hand. Below is given the names of gems and gem mixtures and their standard dosage per day :

Medicine		Dose per day.
Ruby	4
Pearl	6
Coral	5
Emerald	6
Moonstone	7
Diamond	4
Sapphire	5
Gomeda	3
Cat's Eye	3

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Medicine	Dose per day.
VIBG, IBGO, RHYB/I. R., Etc.	3
VIBGYOR	1
Nine Gems	1 in 2 days.

Before closing let it be pointed out again that the single medicines are for acute diseases, the IBGO, OGIV and VIBG-*Globs* are for both acute and sub-acute complaints, and the VIBOYOR-*Globs* and Nine Gems Mixture are for very chronic and almost fatal diseases where the colour hunger has reached almost the utmost limit. In acute cases if single colours fail to give result, recourse should be taken to the four gems mixtures.

Reports have reached the present writer that for the preparation of gem medicines necessary alcohol is not available in the market because of the Prohibition Laws. These Laws have not hit the drunkards as much as they have Homoeopathy and Gem Therapy. It is because of this difficulty that I had been in search of a suitable but equally efficient medium for receiving the vibrations of gems. After trying several media, I found that Ether which is sold in the market abundantly in every chemist shop and which is used for

local anaesthesia, is one of the best media for the absorption of the rays that issue out of the gems. As Ether is not used by the addicts as yet it is available in any quantity and quite cheaply. Gem Therapists can use this material freely without any fear. All my medicines which are found to be cent per cent effective are prepared with Ether. Therefore, even if alcohol is not available, Ether can be used and the resultant medicine of gems will be as efficacious as any other. The method of preparation will however remain the same as with alcohol.

CHAPTER XI

DISEASES, THEIR PLEXII AND GEM PRESCRIPTIONS.

In order that the Gem Therapy may be practised with ease a list of common diseases with their relative plexii and gem medicines and mixtures is given below. This carefully compiled table will give practical guidance to the healer who can use his own intelligence when he meets with difficulties in the way of healing. This list is somewhat different from what has been given in the first edition, because certain modifications had to be introduced in order to incorporate latest experience in this novel method of healing.

It may be remarked here that there cannot be only one single medicine for one single disease because the latter has different manifestations requiring appropriate medicines. For instance, in Insanity the general medicine is Pearl because it exercises benefic effect on the mind, but if it is due to Ether shortage Moonstone gem medicine will have good effect. Often Epilepsy is due to Ether shortage calling for a Blue medicine. Shortage of Elements in a given case can be ascertained by Magnet Dowsing with the Elements Chart. On this background the value of prescriptions herein given should be judged.

In alphabetical order

Name of Disease	Plexus	Gem Medicine	Mixture
Amoebic Dysentery	Vishuddhi	Diamond	9 gems
Anaemia	Manipura	Ruby	9 gems
Apthae	Sahasrara	Emerald	7 gems
Apoplexy	Sahasrara	Emerald	9 gems
Arthritis	Manipura	Ruby	9 gems
Asthma	Manipura	Ruby	9 gems
Bacillary Dysentery	Sahasrara	Emerald	9 gems
Baldness	Anahata	Sapphire	9 gems
Billious Fever	Ajna	Moonstone	9 gems
Billiousness	Ajna	Moonstone	7 gems
Bladder weakness	Anahata	Sapphire	9 gems
Bleeding	Sahasrara	Emerald	9 gems
Blindness	Vishuddhi	Diamond	9 gems
Blind Piles	Muladhara	Coral	9 gems
Blood Pressure (High)	Sahasrara	Emerald	9 gems

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Blood Pressure (Low)	Ajna	Moonstone	9 gems
Boils	Sahasrara	Emerald	7 gems
Brain Fever	Sahasrara	Emerald	9 gems
Brain Inflammation	Sahasrara	Emerald	9 gems
Bright's Disease	Vishuddhi	Diamond	9 gems
Bronchial Croup	Vishuddhi	Diamond	7 gems
Bronchitis	Ajna	Moonstone	7 gems
Bruises	Sahasrara	Emerald	7 gems
Bubonic Plague	Ajna	Moonstone	9 gems
Burns	Sahasrara	Emerald	9 gems
Cancer	Sahasrara	Emerald	9 gems
Carcinoma Mammae	Sahasrara	Emerald	9 gems
Cataract	Vishuddhi	Diamond	9 gems
Cerebro-spinal Meningitis	Sahasrara	Emerald	9 gems
Chicken Pox	Sahasrara	Emerald	9 gems
Chlorosis	Manipura	Ruby	9 gems
Cholera	Sahasrara	Emerald	9 gems

Circulatory Deficiency	Manipura	Ruby	7 gems
Colds	Manipura	Ruby	7 gems
Colic	Muladhara	Coral	7 gems
Concussion	Sahasrara	Emerald	9 gems
Constipation	Muladhara	Coral	9 gems
Consumption	Sahasrara	Emerald	9 gems
Convulsions	Sahasrara	Emerald	9 gems
Cough	Ajna	Moonstone	7 gems
Cramp	Sahasrara	Emerald	7 gems
Creeping Palsy	Vishuddhi	Diamond	9 gems
Croup	Vishuddhi	Diamond	9 gems
Cuts	Sahasrara	Emerald	7 gems
Dandruff	Vishuddhi	Diamond	9 gems
Deafness	Vishuddhi	Diamond	9 gems
Debility	Anahata	Sapphire	9 gems
Delirium Tremens	Anahata	Sapphire	9 gems
Delusions	Vishuddhi	Diamond	9 gems

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Depression	Muladhara	Coral	7 gems
Diabetes M	Vishuddhi	Diamond	9 gems
Diarrhoea	Sahasrara	Emerald	7 gems
Digestive Troubles	Manipura	Ruby	7 gems
Discharge of water	Anahata	Sapphire	7 gems
Dropsy	Ajna	Moonstone	9 gems
Dysentery	Ajna	Moonstone	7 gems
Dysmenorrhoea	Svadhithana	Pearl	9 gems
Dyspepsia	Muladhara	Coral	9 gems
Ear-complaints	Vishuddhi	Diamond	9 gems
Eczema	Vishuddhi	Diamond	9 gems
Epilepsy	Vishuddhi	Diamond	9 gems
Eruptive Fever	Sahasrara	Emerald	9 gems
Erysipelas	Sahasrara	Emerald	9 gems
Eye complaints	Vishuddhi	Diamond	9 gems
Female Disease	Vishuddhi	Diamond	9 gems
Facial Paralysis	Manipura	Ruby	9 gems

Fever	Sahasrara	Emerald	7 gems
Fistula	Vishuddhi	Diamond	9 gems
Flatulence	Manipura	Ruby	7 gems
Gall-stone	Svadhishthana	Pearl	9 gems
Gastric Ulcer	Sahasrara	Emerald	9 gems
Goitre	Ajna	Moonstone	9 gems
Gout	Anahata	Sapphire	9 gems
Granular lids	Vishuddhi	Diamond	9 gems
Gumboil	Vishuddhi	Diamond	9 gems
Hallucinations	Vishuddhi	Diamond	9 gems
Hay Fever	Sahasrara	Emerald	7 gems
Headache	Ajna	Moonstone	7 gems
Heartburn	Manipura	Ruby	7 gems
Heart Trouble	Ajna	Moonstone	9 gems
Hernia	Manipura	Ruby	9 gems
Hoarseness	Ajna	Moonstone	9 gems
Hydrophobia	Sahasrara	Emerald	9 gems

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Hyper-acidity	Sahasrara	Emerald	9 gems
Hypochondria	Vishuddhi	Diamond	9 gems
Hysteria	Vishuddhi	Diamond	7 gems
Indigestion	Muladhara	Coral	7 gems
Infantile Convulsions	Sahasrara	Emerald	9 gems
Infantile Paralysis	Manipura	Ruby	9 gems
Inflamed Bowels	Sahasrara	Emerald	7 gems
Inflamed Brain	Sahasrara	Emerald	9 gems
Inflamed Eyes	Sahasrara	Emerald	7 gems
Inflamed Kidneys	Svadhithana	Pearl	9 gems
Influenza	Sahasrara	Emerald	7 gems
Insanity	Svadhithana	Pearl	9 gems
Insomnia	Svadhithana	Pearl	9 gems
Intermittent Fever	Sahasrara	Emerald	9 gems
Irritation	Vishuddhi	Diamond	7 gems
Itches	Ajna	Moonstone	7 gems
Jaundice	Ajna	Moonstone	7 gems

Kidneys	Anahata	Sapphire	7 gems
Laryngitis	Ajna	Moonstone	7 gems
Lassitude	Manipura	Ruby	9 gems
Leprosy	Vishuddhi	Diamond	9 gems
Leucoderma	Vishuddhi	Diamond	9 gems
Leucorrhoea	Vishuddhi	Diamond	9 gems
Leukaemia	Manipura	Ruby	9 gems
Liver Trouble	Ajna	Moonstone	9 gems
Loss of Smell	Sahasrara	Emerald	9 gems
Loss of Voice	Ajna	Moonstone	9 gems
Lunacy	Svadhishthana	Pearl	9 gems
Lungs Trouble	Vishuddhi	Diamond	9 gems
Malarial Fever	Ajna	Moonstone	9 gems
Mania	Sahasrara	Emerald	9 gems
Measles	Sahasrara	Emerald	7 gems
Melancholia	Manipura	Ruby	9 gems
Meningitis	Sahasrara	Emerald	9 gems

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Menstruation	Vishuddhi	Diamond	7 gems
Mental Debility	Svadhithana	Pearl	9 gems
Migraine	Ajna	Moonstone	9 gems
Moles	Manipura	Ruby	9 gems
Moronic	Manipura	Ruby	9 gems
Mucous Fever	Vishuddhi	Diamond	7 gems
Mumps	Sahasrara	Emerald	7 gems
Nausea	Ajna	Moonstone	7 gems
Nervous Disorders	Anahata	Sapphire	9 grms
Nervous Exhaustion	Muladhara	Coral	7 gems
Neuralgia	Ajna	Moonstone	9 gems
Neuralgic Headache	Ajna	Moonstone	9 gems
Neuritis	Anahata	Sapphire	9 gems
Neurosis	Anahata	Sapphire	9 gems
Night Blindness	Manipura	Ruby	9 gems
Nose Bleeding	Sahasrara	Emerald	7 gems
Nose Complaints	Vishuddhi	Diamond	7 gems

Obesity	Ajna	Moonstone	9 gems
Obsession	Vishuddhi	Diamond	9 gems
Oral Sepsis	Sahasrara	Emerald	9 gems
Palpitation	Ajna	Moonstone	9 gems
Palsy	Vishuddhi	Diamond	9 gems
Paralysis	Manipura	Ruby	9 gems
Phlegmatic Fever	Vishuddhi	Diamond	7 gems
Pthisis	Sahasrara	Emerald	9 gems
Piles	Muladhara	Coral	9 gems
Plague	Ajna	Moonstone	9 gems
Pneumonia	Vishuddhi	Diamond	7 gems
Poliomyelitis	Manipura	Ruby	9 gems
Prolapsus	Muladhara	Coral	9 gems
Purging	Ajna	Moonstone	7 gems
Quinsy	Ajna	Moonstone	7 gems*
Rheumatism	Anahata	Sapphire	7 gems
Scalp Disease	Anahata	Sapphire	7 gems

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Scarlet Fever	Sahasrara	Emerald	9 gems
Sciatica	Anahata	Sapphire	9 gems
Scurvy	Anahata	Sapphire	9 gems
Shock	Ajna	Moonstone	9 gems
Skin Troubles	Muladhara	Coral	9 gems
Small-pox	Sahasrara	Emerald	9 gems
Sore Throat	Ajna	Moonstone	9 gems
Spasms	Ajna	Moonstone	9 gems
Spinal Meningitis	Sahasrara	Emerald	9 gems
Sprue	Vishuddhi	Diamond	9 gems
Stings	Sahasrara	Emerald	9 gems
Stomach Troubles	Muladhara	Coral	7 gems
Syphilis	Sahasrara	Emerald	9 gems
Tabes Dorsalis	Anahata	Sapphire	9 gems
Teething	Ajna	Moonstone	7 gems
Tetanus	Sahasrara	Emerald	9 gems
Thirst	Ajna	Moonstone	7 gems

Toothache	Ajna	Moonstone	7 gems
Tuberculosis	Sahasrara	Emerald	9 gems
Tumours	Anahata	Sapphire	9 gems
Typhoid Fever	Sahasrara	Emerald	9 gems
Ulcers	Sahasrara	Emerald	9 gems
Urticaria	Sahasrara	Emerald	9 gems
Vértigo	Sahasrara	Emerald	9 gems
Vomitting	Ajna	Moonstone	7 gems
Wet Cough	Manipura	Ruby	7 gems
Whooping Cough	Vishuddhi	Diamond	7 gems

CHAPTER XII

CONCLUSION

Gem Therapy presented in this short treatise has many obvious advantages, and it is likely to appeal to the profession and laymen readily.

Firstly, the therapy is simple. Besides the gems and a few other cheap articles nothing else is necessary. Even householders will find it easy to prepare gem medicines for their own purpose.

Secondly, in this therapy it is not necessary to depend on foreign pills and potions, often ineffective but always costly. If ordinary gems are purchased the seven gems will not cost much. If at all it costs something, it is paid only once in a life-time. Once purchased the gems produce radiated medicines perennially.

Thirdly, in Gem Therapy use is made of the highest cosmic forces which are omniscient, omnipotent and omnipresent. The medicines are safe, natural, cheap, effective and entirely bereft of injurious after-effects.

Fourthly, the medicines are benign and are orally administered. Here it is not necessary

to puncture skins, muscles and veins to insert the medicine. Gem Therapy does not inflict pain of any kind.

Fifthly, the number of medicines is surprisingly low in Gem Therapy but their coverage is great. It is possible to treat a host of cases with a few phials only. A mixture will cover hundreds of diseases. A VIBG mixture, for instance, will cover all diseases of the Nerves, Thick Lymphs, Fat and Glands, and the Flesh systems. In other medical systems hundreds of medicines will be required.

Sixthly, in epidemics the gem medicines will be found to be most suitable. The country can be flooded with gem medicines within the shortest possible time and at a surprisingly low cost with materials produced in this country.

Many more advantages will accrue to this very rational and novel system of Gem Therapy which is a Divine Science with Universal Appeal. This therapy deserves a fair and honest trial

Before concluding this short volume it is necessary to make a few remarks about diet which is of utmost importance in any form of treatment. Although Gem Therapy is efficient and non-injurious it cannot succeed unless

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there is close co-operation between the patient and the healer in the matter of diet. Ordinarily, a person will not fall ill if he keeps to proper diet and observes proper time. Therapy or no therapy, a person who persists in wrong eating habits can never be well.

It is of utmost importance that the stomach should not be regarded as a waste paper basket in which anything and everything can be introduced at any time and as many times in the day as possible. Such habits are highly injurious to health. It should be remembered in this connection that the human stomach is so designed that it cannot digest more than two square meals in one day of 24 hours. If solids are given to it for the third time, we are preparing the ground for the invasion of disease. It may not happen in one day, but in the long run the body will be devitalised and serious diseases will follow.

The time is another most important factor in the matter of taking food. For instance, for three hours after sunrise no solid food should go into the stomach. From 9 A.M. 12 Noon is the best time for taking food which will be fully digested and assimilated. Food taken after 12 Noon will certainly produce Vayu and it will not be digested. If someone persists

in this suicidal habit will be attacked with blood pressure in the long run and perhaps die of Thrombosis before he is 50.

In the evening the second solid meal should be taken between 7 and 8 P.M. In between the two meals nothing solid should be taken even if a person is hungry. Instead of taking anything solid, fruits and fruit-juices should be taken if he is hungry. Under ordinary circumstances a person will not feel hungry if his stomach is accustomed to two meals a day as above given.

Water should be drunk during meals, and for four hours thereafter there should be no intake of water. If water is taken during the process of digestion, it will disturb the process, and indigestion and gas will be the result. This gas will in course of time press against the diaphragm and interfere with the action of the heart which will become irregular, possibly intermittent.

These are two simple but most important rules of health which are required to be followed by every adult who wishes to live a healthy and active life, with regard to food and water.

For faulty food habits of a life time and disregard of the laws of time with reference to meals people have suffered much in the past,

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and they are suffering now. These are the direct causes of such fatal diseases as cancer, carcinoma, gastric and duodenal ulcers, diabetes, asthma, thrombosis, and the rest.

Time has a great value. Ayurveda laid great stress on the Tridosha of time. For instance 6 to 10 A.M. is the Kapha time when mucous surfaces are active. This is the time when elimination of impurities and waste matter takes place. Kapha begins at 6 A.M., reaches its peak at 8 A.M. and ceases at 10 A.M.

Between 10 A.M. to 2 P.M. is the Pitta time or time of degestive fire when digestive forces are most active. It is desirable to give as much Pitta time to digestion as possible. Pitta time begins at 10 A.M., rises to its peak at 12 Noon, and ceases at 2 P.M. Food should be taken before the peak point is reached.

From 2 P.M. to 6 P.M. is the Vayu time when the nerves are most active. This is the time when the empty spaces in the body and the pipes are cleared of obstructions of all kinds. Vayu begins at 2 P.M. rises to the peak at 4 P.M. and ceases at 6 P.M. Vayu will be totally deranged if any food is taken during this time when it is actively making every part of the stomach empty. All malignant tumours and growths are produced by an angry Vayu.

When Vayu becomes excessive, the pulse becomes fast. Moonstone-*globs* bring this down. When Pitta is excessive IBGO, GOIV and VIBG-*globs* bring down the jumpy and agitated pulse. When the pulse is very soft and weak excess of Kapha is indicated. It is corrected by RYB/I.R. *Globs*. When all the three Vayu, Pitta and Kapha are deranged simultaneously VIBGYOR-*Globs* and Nine Gems Mixture will be found most suitable.

Once again it may be repeated that we live in the Rainbow, we thrive in the Rainbow, birth and death take place in the Rainbow. Life is nothing but a race from one end of the Rainbow to the other. Birth to Death is the visible part of the Rainbow, while Death to Life, invisible. The Rainbow is right in our bodies and Rainbow is constantly watching us for our good. It will also be worth while to remember that the Rainbow is omniscient, omnipotent and omnipresent, and all the seven rays constituting the Rainbow possess the same qualities.

Finally, before closing it is recommended strongly to practise Magnet Dowsing freely in order to ascertain cosmic colours of gem medicines required for a given case. Magnet Dowsing will greatly facilitate the work of

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gem doctors, whenever they are faced with a doubtful situation. First, the colour hunger should be ascertained, then his Health Index should be approximately fixed, and lastly, whether heat or cold forces are required for an individual. All these can be determined by Magnet Dowsing with the help of a few charts and gem phials. Those who wish to have more information on the subject are advised to consult *Magnet Dowsing* published by Firma K. L. Mukhopadhyay.

The Gem Therapy is a gift of Time. In the words of our friend, Mr. Howard D. Stangle :
"The Cosmic Soul knows Its need, and takes to Itself that which belongs to It".

[REDACTED]
 [REDACTED]
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[illegible]

oval and of odd shapes which are polished but not cut to different sizes or shapes or otherwise graded. These gems lack transparency but are nevertheless brilliant and perfectly genuine. Such gems are sold by Ayurvedic pharmacists, and high-class *Bhasmas* are prepared therefrom. These gems are quite cheap, and are suitable for Gem Therapy.

3. ROUGH GEMS

Gems belonging to the third class are known as *Kharad* gems which are quite rough, without lustre, or transparency or brilliancy. They are neither cut nor polished, are of irregular shapes and sizes like rubbles in the street, and are generally used for preparing *Bhasmas* of inferior quality by Ayurvedic physicians. These *Kharad* stones are the raw stones that come out of the mine and are unsuitable for polishing or cutting. This rejected stuff, although quite cheap, is not suitable for use in Gem Therapy.

4. IMITATION GEMS

Gems belonging to the fourth class are the faked stones prepared from glass through chemical processes. They are regular in size and shape, are spotless, brilliant, full of lustre

APPENDIX I

BRIEF NOTES ON THE SEVEN GEMS.

Broadly speaking, gems that are sold in Indian markets may be divided into four clear-cut classes. These include :

1. REAL GEMS.

The very best gems perfectly cut and polished, clear, transparent, spotless, of dazzling brilliance and high lustre both inside and outside belong to the highest class. These gems are of various sizes and weights, and their prices vary according to weight, size, lustre, brilliance, transparency, availability and various other considerations. These high class gems are usually set in ornaments, such as rings, bracelets, necklaces, armlets, tiaras, girdles, etc. They are also worn as amulets in order to counteract the malefic effects of planets or to avert the influence of 'evil eye'. In Gem Therapy these gems may be used but their cost will be somewhat prohibitive.

2. POLISHED GEMS.

Gems belonging to the second class are known as *Nagina* gems, mostly circular or

oval and of odd shapes which are polished but not cut to different sizes or shapes or otherwise graded. These gems lack transparency but are nevertheless brilliant and perfectly genuine. Such gems are sold by Ayurvedic pharmacists, and high-class *Bhasmas* are prepared therefrom. These gems are quite cheap, and are suitable for Gem Therapy.

3. ROUGH GEMS

Gems belonging to the third class are known as *Kharad* gems which are quite rough, without lustre, or transparency or brilliancy. They are neither cut nor polished, are of irregular shapes and sizes like rubbles in the street, and are generally used for preparing *Bhasmas* of inferior quality by Ayurvedic physicians. These *Kharad* stones are the raw stones that come out of the mines and are unsuitable for polishing or cutting. This rejected stuff, although quite cheap, is not suitable for use in Gem Therapy.

4. IMITATION GEMS

Gems belonging to the fourth class are the faked stones prepared from glass through chemical processes. They are regular in size and shape, are spotless, brilliant, full of lustre

and transparency, without defects, and in appearance they are the same as the gems of first class previously described. Great skill is therefore necessary to find out the difference between the genuine and imitation gems, but one thing is certain that the imitation gems are unfit for any medical use.

With these preliminary observations the seven gems will now be described in order to give a general idea of the colour, size, shape, quality and weight and a few hints to distinguish between genuine and fake stone.

1. RUBY.

Ruby may be described as a pure transparent red-coloured corundum, inferior in hardness to the diamond only among gems. The Ruby is known in India by the names of Manik, Manikya, Chuni and Padmaraga. Its colour is crimson-red like the red lotus and is soft and attractive. The Ruby is of various sizes and shapes. In small sizes and irregular shapes Nagina Ruby is available in plenty at cheap rates, but as the size and weight increase and as the quality improves, the gem becomes scarce and very costly.

If a Ruby weighing one Ratti or more

is kept immersed in a small quantity of milk the gem transmits its red colour to the milk which will appear as red with the colour radiation of the Ruby. If again, a Ruby, is placed on a plate made of silver or mother-of-pearl, and exposed to direct sunlight, the container will appear crimson red. Such gems half to one Ratti in weight, are quite suitable for Gem Therapy. Two or three pieces of Nagina Ruby will make half a Ratti, and can be placed in alcohol, for Ruby medicine.

2. PEARL

Pearl is a shining gem found in several kinds of shell-fish but mostly in mother-of-pearl oyster. Pearls coming from Persian Gulf, Basra, Mediterranean regions are well-known for their high quality and lustre. Pearls exhibit various colours: milky white, reddish, yellowish, and even black. The pearl that is milky white and bright belongs to the water principle and is suitable for Gem Therapy. Pearls of regular shapes and perfectly round and oval ones are very costly if heavy in weight. But there is another kind known as *Bedol* type of odd shapes which is sold quite cheap and is quite suitable for gem medicine because of its brightness

and its prism colour, Orange. Japanese cultured Pearls are also suitable for our purpose.

Imitation pearls are nowadays found in plenty, and careful examination is necessary in order to distinguish between the real and fake pearls. One of the tests is that a pearl should be kept overnight in the urine of a cow. If it breaks or cracks the pearl is fake. But if it remains in the same condition it is to be regarded as genuine. There are other tests also, but this is not the place to state them.

3. CORAL.

Coral may be described as a hard substance of various colours growing on the bottom of the sea, composed of the skeletons of zoophytes. In Sanskrit, Coral is called Vidruma, and is commonly known as Munga, Pala, Pravala, etc. Coral is available in several colours : deep red, light red, white, grey, etc. Coral with light red colour is most suitable for medicinal purposes because when examined with the prism, this kind of Coral exhibits the Yellow colour of the Rainbow.

Coral is slightly dull without any transparency and is like wood and can be cut with a sharp instrument like an areca nut.

Beads of Coral are used in rosaries, and they are worn as talismans for the protection of children against 'evil eye'. Corals are quite cheap and it does not pay to imitate corals. Coral of the very best quality weighing one Ratti, more or less, will supply coral medicines indefinitely.

4. EMERALD.

The gem Emerald is described as a highly valued mineral of the same species as the beryl from which it differs only in colour which is beautiful velvety green. The Emerald is known in Sanskrit as Marakata, and it is commonly known in India as Panna. It is a gem of green colour which varies from very light to very deep green. If the emerald is highly polished, smooth, clear, without spots, cracks or clouds, of good shape, transparent and highly lustrous, it is considered as the very best, and if in addition it is of good weight, it fetches a very high and fabulous price. Panna Nagina which is sold by Ayurvedic pharmacists is quite suitable for Gem Therapy, and one stone of this quality weighing one Ratti should always be kept in stock. This little stone will be a perennial source of Green cosmic rays and the Emerald globules.

Imitation emeralds are available in plenty, and these should be differentiated from the real ones. Fake emerald made of glass if held for some time before the eyes will impart hot sensation to the sense-organ. But if it is real the emerald will soon make the eyes cool. If on a piece of wood imitation Panna is rubbed its brightness will increase. An imitation Panna will appear as heavy when weight is felt on the hand, while a real stone will be light, soft and attractive. Imitation Panna should not be used in Gem Therapy.

5. MOONSTONE.

The Moonstone is described as a variety of feldspar presenting a pearly reflection from within. In Sanskrit this stone is known by the name of Pusparaga, and its common name in Pukraj or Pokhraj. The stones known as Topaz, Crystal, Chandra Mani, etc. belong to the same class. They vary widely in colour : yellow, yellowish, glassy white, and dull milky white with high transparency. When examined with the prism they all exhibit the light blue colour. Moonstone to ordinary eyes, is white as diluted milk, and is used by Ayurvedic physicians for the purpose of *Bhasma* (ash). Such stones are irregular in

size and shape and are of various weights, and for Gem Therapy only one Ratti of this is necessary.

When immersed in alcohol the stone appears as bright as a diamond. Imitation Pukhraj is available in the market in plenty, and they are palmed off as real ones. When the Pukhraj is spotless, very bright, regular in shape and size, the chances are that it is an imitation stone, and useless for the purpose of Gem Therapy. But if the stone shows the right colour and is with defects such as spots, cracks or clouds, it should be considered as genuine and preferred to suspected gems.

6. DIAMOND.

Diamond may be described as the most valuable of all gems and the hardest of all substances. It is known in Sanskrit as Hiraka or Vajra Mani and its common name is Hira. Diamonds are of various quality, shape and size. Diamonds of large size have different colour radiations when immersed in water and a ray of the sun is passed through the gem. Some exhibit the red colour, some blue, some green, some violet, some milky white or glassy white. According to this colour radiation the price of diamonds is fixed. Diamonds

are often faked, and only a very clever expert can distinguish between genuine and fake stones. One small test with regard to diamond is that when it is placed in tepid milk it at once turns cold.

There is another class of diamond which is both genuine and cheap. These are known as Rose Diamonds or Vaikranta in Sanskrit with the same properties as of diamonds. There is a passage in Sanskrit: *Vajrabhave to Vaikrantam* (Use Vaikranta if diamond is not available). Ashes of Vaikranta are sold by Ayurvedic pharmacists, and they sell the raw stones. Rose diamonds are mostly thin, small, transparent, and dazzling white like diamond. As far as is known there are no imitations of Vaikranta.

7. SAPPHIRE.

Sapphire may be described as a highly transparent and brilliant precious stone, a variety of corundum of beautiful Violet colour resembling Amethyst. It is known in Sanskrit as Indranila gem and its common name is Nilam or Nila. A considerable amount of superstition has gathered round this gem, and wild stories are told of its benefic and malefic qualities. The colour of Nilam is Violet which is a mixture of Blue and Red,

and is a shade deeper than Amethyst. Under the prism even light coloured Nilam shows the beautiful Violet colour of the Rainbow. If the stone is shining, highly polished with high transparency, perfect in shape and size, clean without spots, cracks and clouds anywhere and exhibits the beautiful and attractive Violet colour of the Rainbow the gem should be considered as the very best and the most valuable. One Ratti of this kind of stone is very welcome for Gem Therapy, but if it is found to be costly Nilam Nagina as sold by Ayurvedic pharmacists may be made use of because of its cheapness and genuineness. There are many imitations of Sapphire in the market, and it is therefore necessary to distinguish between the glass and stone. One test is that if a Sapphire Stone of one Ratti is kept immersed in milk for some time it will appear to be blue in colour. This is due to the radiation of the genuine stone in the milk. Glass cannot impart its radiation to milk or even water.

The above are random hints to help the reader to recognise the gems before purchasing them for the purpose of Gem Therapy. Those who are experienced in the line will

not need this information, and those who have not used gems in their life will not be able to derive any benefit from the remarks made above. There are, however, others who are already conversant with gems and wish to know more will be benefited to some extent. The present prices of gems are not mentioned purposely because of their constant fluctuation and because the stones are almost always sold at fancy prices. Inexperienced purchasers of gems may find the gem market slippery and dangerous.

APPENDIX II

SOME INTERESTING CASES

Case No. 1

(Reported by Sriram Pandeya)

Sailendra Kumar (10) son of Dr. R. B. S. D. M. S., (Homœopath), of Shibtalla Street, Calcutta, was suffering from high fever ranging between 104° and 105°. A fellow doctor of Dr. S., an allopath, was called in, and he gave some strong doses which brought down the temperature to 95° and the condition of the patient became quite serious. Stimulants could not raise the temperature beyond 95°. Next day the case came over to me, and I started with Vibgyor globs in 3X potency, five doses at an interval of fifteen minutes. With the 5th dose temperature rose to 99° when medicine was stopped. That day fever rose to 103°5 and it came down to normal with the usual medicines. This case shows that the VIBGYOR globs proved superior to the allopathic Co-ramine which failed to stimulate the fever or the action of the heart.

Case No. 2.

(Reported by Sriram Pandeya)

Pandit Mathura Prasad (55), Zakaria Street, Calcutta, a Brahmin priest, was suffering from nervous pain in the loins, back and shoulders for nearly 12 years. He tried many medicines, injections, pills, etc, with no effect. He approached Mr. Nevatia on hearing that he was giving free gem medicines to the afflicted people and asked for gem medicines. He was given several doses of Sapphire Globs on 14-7-60, and he reported after a week that he was feeling better, and his pains were less. By 2/1/1961 he was altogether free from pains. The medicine was given with breaks and not regularly.

Case No. 3.

(Reported by Sriram Pandeya)

Brijlal Nevatia, (45), 52 Zakaria Street, Calcutta had an attack of jaundice. His treatment commenced on 26-5-1961 and he was cured by 26-6-1961, that is to say, in one month's time. He was given VIBGYOR Globs on the first day, Ruby Globs on the 2nd day, and Coral Globs on the 3rd. In this order the three gem medicines were continued for a month and he was free from the disease.

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Case No. 4.

(Reported by Sriram Pandeya)

Miss Santosh Parua (12), Madhava Bhavan Mahatma Gandhi Road, Calcutta was a case of Cretinism. She was mentally dull and was of slow understanding. She came under treatment on 16-8-60, was given Coral and Pearl gem globs morning and evening, mostly Pearl exclusively for many days. After a few days her father reported improvement, The same medicine was continued till 30-3-1961. Now the girl has become lively and does her lessons well. Her general condition has also improved considerably.

Case No. 5.

(Reported by Sriram Pandeya)

Musafir Ram (70), 17, Colootola Street, Calcutta was suffering from asthma for four years which was usually relieved by vomitting. He was given Pearl four globules at a time morning and evening, on 25-7-1961. He reported after a week that his asthma was gone.

Case No. 6.

(Reported by Sriram Pandeya)

Chhedi Ram (50), 132/1, Mahatma Gandhi Road, Calcutta was suffering from acute nervous pains on the loins and back for four

months. He was given Sapphire globs twice daily on 28-7-1961. He reported on 31-7-1961 that he was entirely free from those troublesome pains.

Case No. 7.

(Reported by Sriram Pandeya)

Devi Das, nine months old child, (100, Mahatma Gandhi Road, Calcutta) was down with cold and cough. Pearl and Ruby globules No. 10, six doses per day were administered, and the child became free from the trouble on the third day. When small children suffer from cold and cough this Pearl-Ruby mixture is given with excellent effect.

Case No. 8.

(Reported by A. G. Chakravarty)

Mrs. Jagannath Rakshit (33) of Shyama Sundaritala, Naihati was suffering from menstrual troubles for six or seven years. The Homoeopathic Venus Mixture and the Nine Gems Mixture on alternate days for one month completely cured her. There is no trouble for the last three months.

Case No. 9.

Nirmala Chakravarti (62) Suresh Mitra Road, Naihati was almost crippled with rheumatic pains. She was given Nine Gems and

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Cat's Eye on alternate days for ten days. After the tenth day she could move about quite freely.

Case No. 10

(Reported by D. D. Jain)

Gita Bai (30) Chamaria Road, Howrah was sufferinfg from Leucorrhoea and it was of ten years' standing. When she came for treatment it was sometime in May 1962. She was given Diamond globs three doses a day. She obtained relief in a fortnight, and was completely cured in one month's time.

Case No. 11.

(Reported by A. G. Chakravarty)

Chandi Devi (64) of Shyamasundaritala, Naihati suffering from pains in the body was cured by a few doses of Nine Gems Mixture.

Case No. 12.

(Reported by A. G. Chakravarty)

Ramala Chakravarty (8) had a touch of cold and fever. Pearl Globbs six doses in one day cured her completely.

Case No. 13.

(Reported by A. G. Chakravarty)

Sailendranth Paul (23) Jan Md. Ghat Road, Naihati was suffering from heavy cold. Nothing could give him relief. Pearl globs six doses

per day for two days cleared up the cold and headache.

Case No. 14,

(Reported by A. G. Chakravarty)

Miss Phulmani Paramanik (17) of Suresh Mitra Road, Naihati had an attack of severe diarrhoea. Pearl globes six doses in one day cured her of diarrhoea.

Case No. 15.

(Reported by A. G. Chakravarty)

Shyama Pada Paramanik (21) of Suresh Mitra Road, Naihati had an acute trouble with the eyes. Eyes were red, burning and smirking. Pearl globes six doses a day for three days completely cured him of the trouble.

Case No. 16.

Bacchu (8) of Mitra Para, Naihati had diarrhoea the first day. It soon developed into dysentery the next day, and on the third day there was haemorrhage and he passed several stools consisting of blood only. Pearl globes six doses a day for one day cleared up the case in 24 hours.

Case No. 17.

Mira Devi (18) of Mitrapara, Naihati suddenly got an attack of asthma. She had to sit up the whole night without a wink of sleep.

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She was given four doses of Red globs for three days. Asthma entirely disappeared, cough and cold ceased, and she could sleep on the very first day.

Case No. 18.

R. Bhattacharyya of Naihati (17) developed high fever one day with temperature rising to 103° degrees. When detected he was given IBGO globs three doses, one dose every two hours. After three doses he was bathed in perspiration and the fever left, never to return.

Case No. 19.

(Reported by A. G. Chakravarty)

Mrs. Chandi Bhattacharya (64), Mitrapara Naihati, was much troubled with sciatica pain, and could neither walk nor work because of excruciating pain. Nine Gems Mixture, two globules daily completely cured her within a fortnight.

Case No. 20.

(Reported by A. G. Chakravarty)

Shyamapada Paramanik (21) suffered from appendicitis recently in October 1961. Doctors advised a series of injections before operating. He was given RYB/I. R. mixture, two globules three times a day. In two weeks he was comple-

tely cured, and all his pains and discomfort disappeared.

Case No. 21

(Reported by S. K. A. Chowdhury)

Jāyachandra Ray (2) of Lakkhanpur. Dt. Rangpur was down with typhoid fever which homoeo medicines cured. But later sudden spells of fever continued and temperature used to rise over 103° degrees. Three doses of IBGO brought down the fever on the very first day. Three more doses of IBGO the next day cleared the fever completely, and for months there was no relapse.

Case No. 22.

(Reported by S. K. A. Chowdhury)

Pranati Devi (5) of Muktagachha, Dt. Mymensingh sustained an injury with a sharp pin point on her finger. Soon after it turned septic accompanied with temperature rising to 102°. IBGO three doses a day for two days cured not only the fever but also the pus and the wound.

Case No. 23.

(Reported by S. K. A. Chowdhury)

Arun Chandra Ghosh (9) of Deulpara, Naihati was down with an acute and painful attack of urticaria. He was given IBGO one

dose on the first day and within 12 hours the eruptions disappeared. One more dose of the same medicine was repeated the next day and the patient was discharged.

Case No. 24.

Lakshimoni Dasi (62) of Suresh Mitra Road, Naihati was having fever and was given strong injections to stop it. As a result she developed leucoderma over the whole face, neck and both the feet. She was given Nine Gems Mixture for one year at the rate of two doses a week. Now the white patches are almost gone, and she can be said to be free from white patches to the extent of 90%. The remaining ten percent may take at the most six months before she is entirely free from the scourge.

Case No. 25.

(Quoted from *Tridosha & Homoeopathy*, p. 145)

"When I was attending the Baroda Charitable Homoeopathic Dispensary two Mussalman boys were brought in. One was aged about 8 and the other 10. Both of them had such thick cataract in both the eyes that they were completely blind. The cataract resembled thick scales of fish. I had enough experience of Homoeopathic remedies with cataract, and I realised the utter uselessness of these medicines in curing cataract. At that time (1950) I had with me

the Gem Rasayana ready, and I thought of experimenting the Rasayana on these helpless children. I had full confidence that the penetrating rays of the Gem Rasayana will be able to dissolve the cataract of the two little patients.

“Accordingly, the Gem Rasayana of which the formula is given above (1. Amethyst, 2. Emerald, 3. Sapphire 4. Topaz 5. Ruby 6. Cat’s Eye and 7. Diamond), was prescribed at the rate of three doses per week, and medicine for one month was given. After a month the two boys were again brought to the dispensary, and we were all surprised to find that the cataract in both eyes in both the cases completely vanished, and the vision in all the eyes was restored to normal. The father of the boys was overjoyed at this happy result, achieved within the shortest possible time, and he had no words to utter in appreciation. He made a profound salutation in gratitude, and I, in my turn, bowed to Almighty God who showed me the way by which sight could be restored”.

The End.

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